



Yours truly

Monro, F. Selleck

RECOLLECTIONS
OF
AN ITINERANT LIFE.

BY
REV A. F SELLECK,
OF THE NEW YORK CONFERENCE.

EDITED BY HIS SON

PRINTED BY PHILLIPS & HUNT,
805 BROADWAY, NEW YORK.

TO HIS MANY FRIENDS
IN THE MEMBERSHIP AND MINISTRY
OF THE
METHODIST EPISCOPAL CHURCH,
THIS HUMBLE VOLUME
IS LOVINGLY INSCRIBED BY HIM WHOSE LIFE-WORK
THEY HAVE SO KINDLY HELPED.

P R E F A C E .

IT is not to gratify a personal vanity, but simply to do good, that the subject of this sketch, the Rev. A. F. Selleck, has consented to its publication. By the request of friends—who thought that his experience as an itinerant preacher was of sufficient interest to them to be put in some convenient form for their perusal, and might be also helpful to others—he began, a few years ago, to jot down as he had opportunity what seemed to him the most important recollections of his life.

Gradually the material for the work accumulated until it became the evident

duty of his son to revise and prepare it for the press. For the imperfect performance of this work of affection the indulgence of the public is craved. If it shall serve in any degree to quicken the spirit of faith, devotedness, and piety in the reader, while it illustrates the goodness of God in his special providence and grace, the desire of both father and son will have been realized.

J. W SELLECK.

BROOKLYN, N. Y., *January*, 1886.

CONTENTS.

CHAPTER	PAGE
I. ANCESTRY—BOYHOOD—CONVICTION—ESCAPE.	9
II. YOUNG MANHOOD—SELF-SUPPORT—CONVERSION.	23
III. JOINING THE CHURCH—MARRIAGE—LICENSED TO EXHORT.	34
IV. AN ITINERANT—BEDFORD CIRCUIT—CONFERENCE—REVIVAL.	53
V. NEW MILFORD CIRCUIT — UNIVERSALIST—MORALIST—BAPTISM.	67
VI. NEW MILFORD CIRCUIT—INFIDEL BLACKSMITH—GREAT REVIVAL.	81
VII. JOHNSVILLE CIRCUIT — BUSH MEETING — AMENIA CIRCUIT—CAMP-MEETING.	98
VIII. PLEASANTVILLE CHARGE — GENERAL CONFERENCE—FISHKILL WEST—COLD SPRING —CATSKILL CIRCUIT.	117
IX. DELHI—CAMP-MEETING—COEYMAN'S LAND-ING—DURHAM—CHURCH BUILDING—WEST CAMP AND ASBURY—REMOVAL TO BROOKLYN.	143
X. ACTIVITY — SERMONS PREACHED — GOLDEN WEDDING — EIGHTIETH BIRTHDAY — THE FUTURE.	166

RECOLLECTIONS OF AN ITINERANT LIFE.

CHAPTER I.

BIRTH — ANCESTRY — BOYHOOD — RELIGIOUS
AWAKENING — CONVICTION — NARROW ESCAPE.

ALONZO F. SELLECK was born in the city of New York on the 4th of January, 1806. He was the fourth son of Silas and Azubah Selleck, of whose eight children, the six, besides himself, who lived to grow up were named, Gould John, William C., Ebenezer C., Mary Ann, Joseph C., and Charles G. The Sellecks in this country trace their descent from David Selleck, whose name

occurs in the record of the settlers in Dorchester, Massachusetts, about the time of the arrival of Mr. Richard Mather in the ship *James* from Bristol, England, in 1635. It is almost a certainty that David Selleck, though of Welsh extraction, came to Massachusetts directly from England, where he and his relatives seem to have resided for some time previous to his emigration. An evidence of this is the fact that in the genealogy of the family of Wolcott, found in the Astor and Historical Libraries, the name of Selleck is honorably mentioned in the copy of an ancient deed executed in England, from which the following is a literal quotation of what bears upon the point:

“Deed of Galdon Manor, by Robert Mynne and Helen his wief, to Christopher Wolcott ——. This indenture, made the

twentyth daye of June, in the years of the
 Raigne of our Sovereign Lorde James—
 by the grace of God of England, France,
 and Irelande, &c. ———, and
 finally the saide Robert Mynne hath
 constituted and appointed ———,
 and in his place and steede putt his trustie
 and well-beloved friend, *Robert Sellecke*,
 ——— to ——— take full possession of
 ——— to deliver— ——— unto the
 said Christopher Wolcott, &c.

“R^o MYNNE.

Signed, sealed, and delivered ———
 ——— in the pre’ce of R^o Cathford.

“*William Selleck.*

“Memorand that the xi daie of August,
 A^od^m 1618, full and peacable possession
 ——— were delivered by ——— &c., ———
 ———

“*S’ned,*

“WILLIAM SELLECK.

“*Signed, JOHN BURNELL.*”

“The Wolcotts were of Tolland, in *Somersetshire*. In the Parish Church-yard are their graves. Their wills recorded at Taunton and Wells.”

“Copied from Wolcott Memorial.”

The foregoing is the earliest mention of the name of Selleck known to the branch of the family in America, and clearly indicates the *very shire* in England (*Somersetshire*) in which their ancestors were living in 1618, and where they probably were still residing seventeen years afterward, when David Selleck emigrated to the Massachusetts Bay Colony. That he settled in Dorchester, Massachusetts, is not all that is known of this ancestor. The Ancient History of that town mentions him as uniting with other inhabitants, four years later, in granting land for the support of a school, of which it has

been said: "The first free school by a direct tax upon the inhabitants known to history, was voted in 1639 by the settlers of Dorchester." In the deed of the land the name of David Selleck is found with the others in *fac simile*. The Record shows that he joined the Church in Dorchester in 1640, and that January 23, 1644, he and his wife, Susannah, were members of the First Church of Boston, of which the Rev. John Wilson was the pastor. David Selleck died in the autumn of 1654 in Virginia, but his estate was administered in Boston.

"In the ancient records are the births of seven children of David and Susannah Selleck. Of David, their eldest son, there is mention in 1664. There is nothing further in the public records about him or about the other children except

the two brothers, Jonathan and John, who came to Stamford, Connecticut, in 1660. They married the daughters of Richard Law. Jonathan became a man of much prominence in the military and civil affairs of the colony. John traded and sailed. He was taken captive by the French on one of his voyages, and never returned. His estate was large. Jonathan Selleck and Abigail Law were married May 11, 1663. Their son Jonathan was born July 11, 1664.

“On January 5th, 1685, he married Abigail Gold, third daughter of Major Nathan Gold, of Fairfield, Connecticut, who, it is said, was in 1670 an assistant of his colony (an office answering to senator at the present day), and died, in great honor and respect as ‘The Worshipful Major Nathan Gold, Esq.,’ in 1694.

“Their son, Nathan Selleck, was born September 12, 1686. He married Sarah Sands, of Long Island, January 1, 1713. She was his third wife. Their second child was Silas, born in June, 1715. Silas Selleck married Elizabeth Ferris, January 12, 1738.”

They had several children, among whom was Gould John Selleck, Alonzo's grandfather, born in 1753, and whose first name, Gould or Gold, came from the family of Gold previously mentioned. Gould John Selleck married Elizabeth Miller, and when their eldest child, Silas, was yet a mere boy, removed with his family from Stamford, Connecticut, to Phillips Town, Putnam County, New York, where, after years of toil and hardship, he died of winter-fever in February, 1812, aged 59 years. The town has since been

divided, and the Selleck homestead is now situated in that part known as Putnam Valley. His son, Silas Selleck, married Azubah Cole, eldest daughter of Rev. Ebenezer Cole, pastor at that time of the Baptist Church, in Carmel, New York.

Some time after their marriage they removed to the city of New York, where, as stated before, Alonzo, the subject of this sketch, was born. He belongs, then, to the eighth generation of the family in this country.

In 1810 Silas Selleck returned with his family to the neighborhood of his youthful days. Here young Alonzo grew up under those formative influences of time and place which are so potent in the character and life. His grandfather had shouldered the musket and fought

for the independence of his country in the War of the Revolution. Alonzo became passionately fond of that old musket, and would never consent that the honored relic should pass out of the family's possession. It had a history that was dear to him. He early imbibed the love of country and of liberty which had characterized his ancestors. He delighted in listening to the recital of the thrilling incidents of the Revolutionary War.

Major Paulding, one of the immortal trio who captured Andre, the British spy, lived not far from the Selleck homestead, on which there was a grist-mill, to which the major used to bring his grist, and, while waiting for it to be ground, would relate to Alonzo's father, in the presence of the boy, the story of the capture. He would tell, with all the fire of the old

patriot, how, after they had searched the spy thoroughly, as they thought, Williams and Van Wort were about to let him go. But he said, "No. We will search him still further." Examining his boots, they noticed that the sole of one of them had been recently sewed. They ripped it open, and *there*, between the outside and inside soles, they found the written communication which proved their suspicion to be true and sealed the fate of Andre. This and other incidents of the war, together with the great esteem and veneration in which Major Paulding was universally held in the neighborhood, made a deep impression on the boy's mind. Deeper yet was it made by the funeral procession, three miles long, which followed the patriot's remains to the grave.

The necessity as well as the pleasure of

outdoor life on his father's farm, amid the scenery of that beautiful valley, developed not only his self-reliance and energy, but the sinewy and elastic body which enabled him to endure the toils and struggles of subsequent life. In the district school Alonzo received such an education as was common for farmers' sons to obtain in those days, by attending school a part of the year, and that in the winter only, when they were large enough to be put to work. There was no such thing as a Sunday-school then known in the neighborhood, and neither of his parents was a professor of religion. They were moral people, who occasionally attended church, and brought up their children to be strictly moral, but did not give them what would be called a religious training.

Still, there were influences at work,

which at times gave a religious turn to Alonzo's thoughts. To quote his own words, "When about ten years old, becoming dissatisfied with my Christian name, and not having been baptized, I changed it from Alanson to Alonzo Farrington. When about thirteen years of age I was powerfully awakened by the Holy Spirit in a prayer-meeting, conducted principally by Ebenezer and Avery Wixon, in the house of one Widow Adams, in Peekskill Hollow. The conviction produced by this awakening did not entirely leave me until I was converted. Under its influence I was greatly agitated in mind and body, but managed to conceal it, and determined to defer seeking religion for the present. By this conviction three things were indelibly fixed in my mind: first, that I was

a great sinner ; second, that I must be born again in order to be saved ; third, that the people called Methodists were the Lord's people. Therefore, when I did come to experience religion, I had no trouble in finding a Church home."

In the interval young Alonzo sought happiness in "the pleasures of sin," but found nothing to satisfy him, and, in the words of his confession, "spent many sleepless midnight hours under the lashings of a guilty conscience, in consequence of acting in opposition to the light of heaven."

On reaching his fifteenth year a narrow escape from death greatly increased his sense of obligation to God. He used to assist in attending his father's saw-mill. One day he was squaring with an ax the end of a log, when the helve turned in his hands, and the edge of the ax with full

force struck his right cheek, cutting a long gash to the bone. Had the wound been one inch farther back it must have proved instantly fatal. The discovery that he had been within one inch of death, and, by God's mercy, spared, deepened his sense of duty to give his heart to his heavenly Father; but the bewitching world soon gained the ascendancy, and the duty was neglected. Still the Holy Spirit continued to strive with him. During Alonzo's seventeenth year a man by the name of Christian reproved him for something by quoting Scripture, when, in replying, he denied the divine inspiration of the Bible. No sooner had he done it than it seemed as if his load of condemnation would crush him to the earth, and to be relieved, he promised God he would never repeat the sin.

CHAPTER II.

YOUNG MANHOOD—SUPPORTING HIMSELF—ANOTHER NARROW ESCAPE—INTEMPERATE PEOPLE—THE METHODISTS—HIS CONVERSION—FAMILY WORSHIP—CONVERSION OF HIS PARENTS—DUTY TO PREACH.

THERE now came an important change in Alonzo's life, when his sense of responsibility was greatly increased. He was in his eighteenth year, and felt that he must support himself, and accordingly hired out for eight months to Messrs. Ira and Stephen Knapp, who worked their father's farm. At the expiration of the time he was much debilitated, and made up his mind to attend school the following winter, and in the spring to enter some mercantile house as a clerk.

He went to New York for that purpose, but finding no situation, concluded, as he was a natural mechanic, to enter the Agricultural Machine Factory of Mr. William Torrey, on Hammond Street, New York, where he continued one year under instruction at low wages, when Mr. Torrey sold out to Mr. R. Abbey, for whom also Alonzo worked awhile.

Not far from this time he had another narrow escape from death. One Sabbath day, in company with a young man, he obtained a small boat and crossed over to the New Jersey shore. When they were returning a violent wind arose, and as neither of them had much skill in the management of a boat, they came very near being drowned. Alonzo then resolved that he would never break God's law again in that way.

After leaving Mr. Abbey he was employed at the Sterling Works, on Rivington Street, and boarded, with some others, at the house of a Mrs. Willis. To quote his own language: "This placed me in strange society. In those days 'King Alcohol' was very popular. There were no temperance societies. It was common to have liquor on the table or side-board, and to invite people of all ages to drink. No temperance lectures were heard. There was great laxity among both the ministry and the laity of the Church in regard to liquor drinking. Even the pastor of a certain church in the city, who was a very able man, was known to be so addicted to strong drink, that he had to be assisted into his pulpit, and steadied by two officers of his church while he was reading his sermon. The Methodists, how-

ever, were somewhat in advance of the times. Their Discipline strictly forbade the sale and drinking of liquors as a beverage; and they enforced the rule."

Alonzo had seen at midday, in walking a block in New York, three or four men lying dead-drunk in the gutter, and often one or more degraded women among them. He remembers stopping to look at these wretched beings, and asking himself the question, "How did they come to so degrade themselves?" The answer was, "First, they were tipplers, and continued tippling till they became confirmed drunkards."

Although it was only occasionally that he took a glass of liquor, he resolved that he would never be a drunkard, but would practice total abstinence, and so at once selected different associates

for himself. While boarding at the house of Mrs. Willis he became more serious upon the subject of religion. By invitation he attended at one time a party of pleasure, but finding no enjoyment in it, early in the evening begged to be excused, and retired with a firm resolution that he would never attend another. Mrs. Willis, discovering his seriousness, said to him :

“Do you belong to the Methodists?”

He answered, “I do not, but I lean that way.”

She then said: “We do not belong, but are friendly to them; and if you wish to attend prayer-meeting, they have one every Tuesday evening in the neighborhood, and one of the boarders will show you where it is, as some of them often attend.”

Alonzo offered the excuse that he only had with him his work-clothes.

“O,” said she, “they attend there in their every-day clothes.”

He went, and will ever acknowledge his indebtedness to Mrs. Willis for her interest in his spiritual welfare, although, so far as he recollects, she made no profession of religion at that time. The Tuesday evening prayer-meeting above named was conducted by Thomas Evans and others in a school-room, situated in the upper part of a building on Ridge Street. The room was entered by an outside way, and the neighborhood was then called Stag Town, the building being owned by a brother in the church by the name of Stag. Alonzo soon began with more earnestness to pray to God in secret, and to be more regular in attendance on

the public means of grace. Now he most ardently desired to experience the new birth, but had wrong views of it. "I regarded it," he says, "too much in a physical light, and feared it would well-nigh break my body in pieces." He wanted, also, to obtain the experience in secret, and keep it to himself, notwithstanding he was impressed that it was his duty to take up the cross publicly. Thus for months the flesh continued to war against the spirit. Finally, near the middle of August, in the year 1826, on one memorable Tuesday evening, in the school-room alluded to, without any unusual excitement in the meeting, and without being known as a seeker of religion, and, in fact, without an invitation to such to come forward, he took a seat near the unoccupied bench at which the members

bowed who led in prayer. After singing a hymn, one said, "Let us pray." When the members kneeled he stepped forward and kneeled at the same bench, without their knowing that he was there as a mourner. But almost as soon as he fell on his knees the blessing of pardon was experienced. To use his own words, "The change was so easy and happifying that it was a disappointment to me. I found that there were no bones broken nor joints dislocated. 'Old things had passed away, and all things had become new.' The things I once disliked I now loved, and much I once loved I no longer relished. Every thing seemed to praise God; yet the transition was so quick and in a way so unanticipated that I was almost in doubt whether I was saved. But in going forward in the path

of duty, the witness of the Spirit became clear and satisfactory.”

Alonzo would not have fallen into such an error in regard to the nature of the new birth, if he had been properly taught or even enjoyed the privileges of the modern Sunday-school. There were people who would have instructed him, but they did not know that he needed it. This shows how important it is that young people should be taught correct views of the great doctrines of salvation.

After his conversion he could not rest until he had made it known to his parents. Whenever he was at home he obtained the privilege of conducting worship in the family, morning and evening. The result was that his father and mother and certainly four, if not all of the other, children were converted. Some years after-

ward his father died happy in the Lord, even clapping his hands and shouting, "Glory !" Soon after Alonzo experienced religion, while he was visiting in the neighborhood adjoining the one in which he was brought up, he lectured on temperance in the school-house, in the presence of his relatives and former neighbors, advocating total abstinence. It was the first temperance lecture he had known any one to deliver. Intemperance had such a strong hold on the people there, that he was disturbed while lecturing. Since then that neighborhood has become a stronghold of temperance.

Alonzo, having now gone to board at the house of Brother Thomas Evans, who was in the habit of having family worship, soon began to feel it to be his duty to preach the Gospel; but a deep sense of

his own ignorance led him to the conclusion that it was a temptation of the devil. However, a Brother Branning, with whom he slept, and who was frequently wakeful during the night, said that he heard Alonzo "preach regular sermons in his sleep, which were so able that they surprised him." This indicated one method among many which the Holy Spirit employed in preparing the subject of this sketch to enter upon his future work as a minister of the Gospel of Christ.

CHAPTER III.

JOINING THE CHURCH—CLASS-MEETING—SAVING
OTHERS — “ UNCLE JIMMY ” — MARRIAGE —
HYDE PARK—LICENSE TO EXHORT—METHOD-
IST CLASS ORGANIZED — LORENZO DOW —
BUILDING A CHURCH.

NOT long after his conversion Alonzo joined, on probation, the Willett Street Methodist Episcopal Church, in New York, and was assigned to the class of Brother Abram Rile. At the end of his probation he was baptized by Rev. Daniel Ostrander, and was received into full membership. Willett Street Church was at that time under the care of Rev. Robert Seney and Rev. Julius Field. The preacher in charge of the circuit, of which Willett Street was one

appointment, was Rev. Daniel Ostrander. Both the east and west sides of the city were then circuits. Brother Rile's class was large and met every Thursday evening. Attending class was such a great blessing to Alonzo's soul that he longed for the class evening to come. And such was "the slaying power," as it was called, that it was quite common to see several, sometimes a dozen, members lying helpless on the floor at a time. He says: "Although I did not lose my strength, yet since those who did invariably recovered, rejoicing in the Lord, and were of reputable character, I was fully in sympathy with the exercises on those occasions. By some people this losing of one's strength was called a weakness, but to my knowledge it was not always so, as some of the persons thus affected were

strong in mind and body. If Christians were now entirely given up to the Divine influence, as clay in the hands of the potter, we might have some such manifestations in these days of refinement; and let those who stigmatize these exercises as 'wild fire' take care lest they be found fighting against God. If people were better acquainted with the Bible and the mind of the Holy Spirit, there would be less inclination to cavil, and there would be more happiness and more meetness for our Master's use."

Immediately after his conversion he thought that if he should tell others how good religion was they would embrace it at once. In this he was disappointed. Some, however, gave their hearts to God, among whom was Henry Wray, who found the "pearl of great price," joined the

same class with him, and after awhile removed to the city of Rochester, New York, where he remained until his death, one of the Lord's most honored and useful children.

During the winter of 1826-27 Alonzo had the privilege of hearing James Horton, usually called "Uncle Jimmy," who had come to labor in revival meetings in New York. Though an uneducated man, he was one of the most successful evangelist of his day, and such a natural orator that whenever he visited Poughkeepsie, New York, Harry Swift, Esq., a leading lawyer of that place, rarely failed to attend his meetings, and used to remark that "Uncle Jimmy" was one of the most eloquent speakers he had ever heard.

It is said that when he was closing an exhortation at one time he turned to

Brother Brewer, who was a school-teacher, with the remark, "I have delivered my exhortation, and there is not a word of grammar in it."

The school-teacher replied: "Brother Horton, 'Glory to God!' is good grammar."

"Then," said "Uncle Jimmy," "I have been talking grammar ever since I was converted and did not know it."

His labors in New York during the winter referred to were greatly blessed; multitudes of souls were converted, and the conversions were powerful and remarkably clear. At this time, also, Alonzo attended his first watch-meeting, which was held in the Willett Street church. There were two or three tiers of mourners around the altar, and many were born into the kingdom.

On November 24, 1827, Alonzo was

married to Miss Clarissa Seaman, daughter of Captain Cornelius and Leah Seaman, of New York city.

Captain Seaman was a man of note in his day. At that time there were only two livery-stables of any considerable size in New York city, and the one on Perry Street was owned by him. He and Mr. Somerindyke, the owner of the other livery-stable, started the first lines of stages in New York. Captain Seaman also owned lines of stages to Albany, New Haven, and Boston. He carried in person, on horseback, from New York to the Governor of the State in Albany, the proclamation of the treaty of peace between this country and England, which was signed December 24, 1814. On another occasion, in extremely cold weather, he carried, in sleighs from New York city to Lake

Champlain, the Government Marines sent to aid the American forces engaged in the battle of Plattsburg. His daughter, Clarissa, was an earnest Christian, and had inherited from her father the enterprise which fitted her for the life she was about to lead.

Alonzo and his bride commenced keeping house in Poughkeepsie, New York, but in the spring of 1828 removed to Hyde Park, on the Hudson, which, at that time, was the beautiful place where Dr. Hoosac, Judge Pendleton, and Judge Johnson lived, and where many of the gentry had their elegant country-seats. There were but two churches in Hyde Park, the Dutch Reformed and the Protestant Episcopal. The members of the latter, though composed mostly of the gentry, were friendly to Mr. Selleck; and

their pastor, the Rev. Samuel R. Johnston, was very kindly disposed toward the Methodists, while the prejudice of the Dutch Reformed against Methodism was so strong that some of them would not speak to Mr. Selleck. One man in particular, whom he frequently met in business several times a day, would turn his face away from him, and so he thought of the Divine direction, to "heap coals of fire on his head," and he spoke to him every time they met, and, as he says, "burned him out."

"The Dutch Reformed would not let me commune with them, but the Episcopalians would, and I improved the privilege. Soon, however, I found that my soul must have some warmer food, and I opened my house for preaching and prayer-meeting."

There were two local preachers in Poughkeepsie, Brothers Butts and Smith, who came up and preached a few times. Mr. Selleck held a prayer-meeting every Sunday evening in his house, which drew a great crowd, that filled the house and yard and often extended into the street. It now became a necessity that these prayer-meetings should be continued; and as he had no authority from the Methodist Discipline to appoint and hold meetings and still retain his membership in Poughkeepsie, the church in that city, unasked, voted him a license to exhort, and forwarded it to him, signed by the pastor, Rev Marvin Richardson. His wife, being a much better singer than himself, acted as chorister in the meetings he conducted.

About this time Lorenzo Dow came to Hyde Park, and preached one Sunday in

the Dutch Reformed church. By invitation he put up with Mr. Selleck, who years before had heard him in New York city. Mr. Dow had many eccentricities, but was a good, gospel preacher. He was tall, slender, somewhat stooping, gentle and quiet in his manner, but wore a long, flowing beard, which at that time was so unusual a thing that it gave him a very strange appearance. Indeed, he was the first man Mr. Selleck ever saw wearing such a long beard. There was nothing so eccentric in his preaching at that time, except that he was severe in his remarks against the Roman Catholics. It was said that he commenced his labors as a traveling preacher in the Methodist Episcopal Church, and after a while felt that he could not be bound by the limits of a circuit, but must go forth as an evangelist.

As the Discipline of the Church allowed no such privilege then to members of the Annual Conference, he withdrew and joined the Protestant Methodist Church. He considered the world his parish, and traveled very extensively. He had a very strange way of making his appointments, but was punctual in filling them. It is told of him that once he went into a large piece of woods, and, without a congregation, preached a sermon, at the close of which he gave out an appointment for that place one year from that day. When the time arrived he was there, and the woods were full of people. The explanation is, that when he was there the first time two men, not very far away, heard a noise in the woods, and crept up behind a wall near enough to hear the appointment announced, and, of course, naturally

gave such a strange occurrence a wide circulation. To make appointments one year in advance was a common practice with him. He usually found entertainment where his appointments were. The story is also told that at one time, when Mr. Dow came to an appointment, he put up where he was entertained the year before. His host, who was a very pious man, told him privately that his wife, whose name was Hannah, had become so very wicked that he could not with any peace conduct family worship in his own house. When the time for retiring arrived Mr. Dow said, "We will have a word of prayer," and at once knelt and offered the petition: "O Lord, kill Hannah. Amen." In the morning before leaving, he said, "We will have a word of prayer," and knelt, saying again, "O

Lord, kill Hannah. Amen." He then went on his way. She was awakened, convicted, and became a Christian, so that Mr. Dow, on his next visit, found Hannah a changed woman.

Mr. Dow, also, on hearing a man whom he passed on the road calling upon God to damn his soul, said to him: "Sir, what will you take for your soul?" The man answered, "One dollar." Mr. Dow handed him a dollar and went on his way. The man saw that Mr. Dow was rather a strange-looking person, and thought that he might be the devil; so, turning about, he overtook him, and said: "Here is your dollar. I want my soul back." To this Mr. Dow agreed, but it led to the man's conversion. Many other stories are told of this evangelist, who by his very eccentricities drew crowds of people to

hear him, and was doubtless used by God as an instrument in the conversion of many souls. While he did not remain long enough in a place to gather up and conserve the fruits of his preaching, yet others reaped the harvest of which he sowed the seed. Eternity alone will reveal what his one Sunday's labors contributed to the cause of religion in Hyde Park.

At the close of this year Mr. Selleck, with the aid of a pious Presbyterian, by the name of Kipp, and his devoted daughter, held a watch-meeting in a private dwelling at Union Corners, two miles east of Hyde Park. As the year 1829 was ushered in, the glory of the Lord came with it, and they were "filled to overflowing." Brother Kipp and daughter went home and retired, but were so happy that

they could not sleep, and so arose and spent the rest of the night in praising God. The next spring Hyde Park was connected with the Dutchess and Milan Circuit, and had regular week-day evening preaching every two weeks. The preachers were Marvin Richardson and Abiathar M. Osbon. During this year the first class, numbering eight, was formed at Hyde Park, and Mr. Selleck was appointed leader. In 1830 a new district school-house, large enough to seat one hundred and fifty people, was opened for use. The privilege of holding meetings in it was obtained for \$10 a year. In this house there was a good revival, in which about forty people were converted, under the labors of Rev Lorin Clark and Rev, Francis Donnelly. It had often been said by persecutors that the Methodists

dragged the people to the altar or the mourners' bench ; but Mr. Selleck had never seen an instance of it before these meetings were held. The seats were so arranged that the people sat with their backs to the wall, and with writing-desks in front of them, while the mourners' bench was in the center of the room. One evening, during the prayer-meeting, a large man by the name of McCurdy was deeply affected. He was leaning on the desk and weeping bitterly. A young exhorter, Alonzo Shears, standing in the middle of the room and assisting in the meeting, asked him to come to the mourners' bench. He replied, "I cannot come." The exhorter said, "You shall come," and seizing him by the arm dragged him over the desk to the bench where the other mourners were. The man experienced religion,

went home rejoicing, and remained faithful. In class-meeting he often referred to the circumstance that he was dragged to the anxious seat, and with streaming eyes he would thank God that he had thus been brought to Christ. This brother McCurdy "died shouting and went home to glory." His extraordinary conversion and triumphant death, both of which Mr. Selleck witnessed, convinced him that the Lord has many ways of bringing sinners to himself.

This revival led the people to talk about building a church. When it was noised abroad, some of the opposers said, "The Methodists can't build a church;" and they had some ground for saying so, for their aggregate property amounted to not more than \$800. But the members of the Methodist Society, believing that the

gold and silver were the Lord's, declared that, by the blessing of God, they would build him a house.


Mr. Selleck, who was one of the first to propose this undertaking, not only bought the lot for the church in advance, paying for it with his own money, that he might secure the most eligible site, but heading the subscription himself, went all through that section of country, calling on the rich and all others friendly to the cause, and had \$1,000 pledged before the Society began to build. Thus encouraged they built the church at an expense of \$2,200. Not long after it was finished the entire debt was removed. It was dedicated on Christmas day, 1833. Rev. George Coles preached the sermon and performed the dedicatory service. In addition to the Methodist Society there was organized a

flourishing Sunday-school of sixty members. In closing the above history of the origin of the Methodist Episcopal Church in Hyde Park, New York, Mr. Selleck would make honorable mention of Brothers John Giles and Josiah Williams, of Poughkeepsie, who contributed very liberally to the cause, the latter having given in all about \$1,400. To God be all the praise !

.

CHAPTER IV.

ENTERING THE ITINERANCY — FIRST APPOINTMENT—THE TRIAL—BEDFORD CIRCUIT—ESCAPE FROM FREEZING TO DEATH—ADMITTED—REVIVAL INCIDENTS — MOVING A CHURCH—REV. G. L. FULLER'S STRANGE RESOLUTION—THE REVIVAL.

 R. SELLECK, who had held a local preacher's license for more than a year, and had been urged by his presiding elder, the Rev. Phineas Rice, to enter the itinerant ministry, now felt it to be his duty to offer himself for the work. He well knew that the pecuniary sacrifice would be considerable, as he would have to leave a salary of \$700 per annum for one averaging about \$300.

Still he decided to do so, and in the

spring of 1834 was received on trial in the New York Conference, and was appointed to Cortland Circuit, New York, under Rev David Holmes, as his colleague. He bought a horse, wagon, saddle, saddle-bags, and all the outfit necessary for an itinerant preacher, and moved his family, consisting of a wife and three children, to their new home, from which he knew he would have to be absent a large part of every four weeks it took him to make the round of the seventeen appointments, and even this could not be done without a sermon every day, one week of the four. The trial of the preacher and his wife during this first year of their itinerancy was not the village in which they lived, nor the character of its people, nor the fatigue of traveling so much, but the required absence of the husband from the

home he so much loved. The village itself, in which they found a home, was Carmel, the county seat of Putnam County, New York, "beautiful for situation," and commanding a fine view of a charming lake. Its inhabitants were kind and entertaining, and its associations were pleasant to the preacher as the place where his maternal grandfather, Elder Cole, had lived and died as the pastor of the Baptist Church, which for many years had preoccupied the ground, and was the strong, overtowering denomination in that vicinity. Still all this did not relieve the itinerant's wife from suffering from loneliness and nervousness when her husband was away from home eight days at a time, and she was left with the sole care of three small children in a house rented for a parsonage, which was formerly a tavern,

and in which the bar-room, on the same floor with the preacher's family, was yet used for selling liquor. This house was the parsonage for both the preachers; but Mr. Holmes, having no family, generally took his wife with him around the circuit. Mrs. Selleck, thus left alone, was often alarmed by the noise in the bar-room. Drunken men would sometimes try her door, and many a time has she sat in the corner of the room all night, and watched and dozed, and dozed and watched, while the children were asleep. In this way she had to get used to the itinerancy.

One of Mr. Selleck's appointments was at the house of Brother Archibald Campbell, who was the maternal grandfather of Bishop Foss. He was of Scotch descent, a man of large frame and of powerful

mind. Although a farmer, he was so well versed in law that at one time he was made assistant judge of Poughkeepsie Court. There is a story that the lawyers once thought to have some fun with him by quoting false law to suit themselves; but were greatly disappointed, and found that they never had a judge who kept them so close to the law. He was a thorough Methodist and an early riser, and as his house was a home for Methodist preachers, he wanted them also to rise early. When Mr. Selleck used to hear the sturdy farmer calling to his men before daylight, he did not wait to be called, but made it a rule to be up and ready for prayers and breakfast. This so pleased the farmer that he often commended him for it, as if it were something exceptional with preachers.

After many toils and privations the itinerant closed his first year's experience, from which he carried some lessons which were of great value to him in subsequent life. Nor was it spiritually a barren year. About twenty souls were converted, a church was built in Carmel, and money was subscribed to build one in Donesville, now called Brewster's Station.

At the Conference of 1835 Mr. Selleck was appointed, with Rev. Lorin Clark as senior preacher, to the Bedford Circuit, located mostly in Westchester County, New York. It embraced twelve appointments. There was a revival during the year, in which thirty souls were saved, at North Castle.

As the Bedford Circuit owned no parsonage, he rented part of a house of a Mr. Greene, a widower, on what was named

Mt. Pisgah, in the town of North Castle, and within sight of Long Island Sound. The winter spent there was extremely cold. The snow and hail together lay four feet deep on a level, the snow banks were from ten to twelve feet high, and the sleighing continued four months. Mr. Selleck, not being as well protected against the cold as he ought to have been, came very near freezing to death at one time, and no doubt would have suffered that fate had he not read, years before, in the "Life of Dr. Adam Clarke," that the last sensation in freezing to death was drowsiness. On returning from a long ride, when about a mile from home, he was almost overcome by the benumbing sensation of drowsiness. He stopped his horse, got out of the sleigh, and by a desperate effort seizing the back of the sleigh with

one hand, and holding the reins with the other, commenced walking and running, and thereby got up a circulation of the blood, and saved his life.

At the expiration of this his second year of probation in Conference, the itinerant was required to pass an examination on studies which are now divided into four annual examinations. To be prepared for this he had been compelled to study so closely that but little time had been left for holding extra meetings. And now he attended Conference for the first time ; for the rule then was that as the probationer was not needed in Conference until his examination took place, he was to stay on his charge and take care of the flock while the senior colleague attended.

Accordingly, at the Conference of 1836, Mr. Selleck, having satisfactorily passed

his examination, was admitted by the vote of the Conference and ordained deacon by Bishop Elijah Hedding, of blessed memory, and returned in *charge* of the Bedford Circuit. He lived this year in Cross River, Westchester County, New York. A young man by the name of Rev. George L. Fuller was appointed junior preacher with him. He possessed flaming zeal, was filled with faith and the Holy Ghost, and used to sing :

“I don’t fear the devil, hallelujah !”

“In September they commenced an attack on Satan’s kingdom in New Castle, where there were eighty conversions. They preached and visited from house to house, and talked religion and had prayers with every family. At Cross River there were forty conversions, and at Whitlockville, now called Katonah, about seventy.”

Among the converts in New Castle were the prominent families of Fish, Hall, Brower, Kirby, Smith, Seaman. Rev. John E. Searles, now a member of the New York East Conference, was brought to Christ in that revival. "He was so powerfully agitated while a penitent at the altar that it required two men to hold him in his place ; but when he emerged from the struggle a converted man, such was the change, that from a despairing, haggard expression, his face, composed and happy, shone like that of Moses when coming down from the mount."

In the revival at Whitlockville, two brothers by the name of Wood came forward to the mourners' bench. The elder one, whose given name was Squire, almost immediately began praying aloud, "Lord, set me on Mount Zion ! Lord, set me on

Mount Zion!" and kept repeating it till he was converted. Then, finding his brother William by his side still unconverted, he began praying, "Lord, set my brother on Mount Zion!" and continued the prayer aloud till his brother experienced religion. Shortly afterward the wife of each was converted. In this meeting sixteen married couples found the Saviour. One of the men had been brought up a Quaker. He was a very quiet person, and did not find the witness of the Spirit until one Sunday morning, when he was on a stack of corn-stalks, throwing down provender to his cattle. Then, it was creditably reported, he shouted "Glory!" so loudly that some of his neighbors, living three quarters of a mile away, distinctly heard him.

"It was a powerful work of grace. The

little old school-house was filled with the glory of God. Many of the converts were of the first families in the community. One man, Ephraim Knowlton, and his whole household were baptized at one time." Rev. Walter Lyon, a local preacher on the circuit, was very useful in that meeting.

At Bedford village there was a large revival. The meetings were held in the court-house, as the old Bedford church was two miles west of the village, and almost deserted. One wealthy and prominent brother was James Fountain. It was the conviction of all, who had any conviction at all, that the old church should be moved to the village. During the agitation about this matter Mr. Selleck put up with good Brother Fountain, who was an old man, and was subject to

“poorly spells.” During the evening he had one of them. He said he was going to die, and was happy in the prospect. The preacher said to him: “You cannot die now.”

“Why not?” he replied.

The preacher said: “There is a work for you to do; and that is to put the old church in the village. And after that is done you can depart, and not before.” They had prayers. In the morning he was almost well, and immediately set himself to work. The church was moved and modernized. Some time after that the good old Brother Fountain died, and, no doubt, joined the Church triumphant.

“During the revival in Bedford Brother Fuller, my colleague, was taken sick. At one period in the ten days’ sickness, his case appeared critical. But as soon as he

was able to leave his bed and get to the court-house, while he was yet almost the picture of death, he resolved to preach, and would not be dissuaded from it. After preaching he was much better, and continued to improve, and became a strong man. He was very popular and drew large crowds. There was a holy unction that attended all his labors, and he was a good "fisher of men."

At the Middle Patent church there was a good revival, and also at other appointments on the charge. The revival interest continued until the ensuing Conference, and the total results on the circuit were three hundred conversions. To-day, as the fruit of these and succeeding revivals on Bedford Circuit, we now see seven or eight self-supporting charges in place of the one circuit then traveled.

CHAPTER V

NEW MILFORD CIRCUIT—THE CROSS—MOVING—
CUSTOMS OF THE PEOPLE—THE TEST—LOAD
OF WOOD—UNIVERSALIST—MORALIST—MOCK-
ING—"SWORD OF THE SPIRIT"—BAPTISM.

AT the Conference of 1837 Mr. Selleck was appointed to New Milford Circuit, in Connecticut, with Rev. Francis Donnelly as colleague. Mr. Donnelly was sick at the time of Conference, and did not recover so as to preach on the circuit during the year. Rev. Marvin Richardson, his presiding elder, came to Mr. Selleck just at the close of Conference and, in his familiar way, said: "Alonzo, you must go to New Milford."

He replied: "Brother Richardson, I do

not refuse to go, but it appears to me that I am not adapted to the Yankees."

Mr. Richardson said, "You are just the man."

Mr. Selleck had heard so much about the shrewdness of the "Down Easters," that he felt it a great cross to go to his appointment. "The time, however, had not yet arrived in the Conference to stipulate for a field of labor. The preachers did not care or even dare to take the matter of their appointment in any sense into their own hands, nor were they other than loyal to their well-understood compact with each other and the Church, nor yet were they prepared to interfere with plans they considered ordained and owned of God, but cheerfully accepted the field that fell to their lot from the lips of ecclesiastical authority." Having returned

from Conference, he packed up his goods, and, with his family, started for Pleasant Valley, New Milford Circuit, via Ridgefield and Danbury (the latter formerly called Beantown).

At this place they stopped to dine and to feed the horses. The horses fared better than they. Having finished their dinner, the minister and his family inquired the way to Pleasant Valley. But the people did not know of such a place. Finally one of them said, "I guess it is 'Pinch Gut.'" The minister thought to himself, "If we are going to live at a place any more pinched than this, we'll have a hard time."

They arrived there in good time, and were received with open arms. Brother Nelson Knowles, the class-leader, and others, turned in and helped them get set-

tled, not forgetting to supply them with Yankee goodies, such as meat, bread, butter, cake, and especially skimmed-milk cheese, in which the people excelled. They found Pleasant Valley rightly named. A pleasant place it was, four miles south of New Milford Center, with sandy soil, but with a beautiful stream of water, called the Still River, running through it and abounding in good fish. On account of the thinness of the soil, which needed so much fertilizing to make it produce any thing, it is supposed that it was originally called "Pinch Gut."

While the people were very attentive and kind, it seemed strange to the preacher and his wife to see them keeping their Sunday from sunset on Saturday to sunset on Sunday, and the men quitting work Saturday afternoon and the

women getting out their knitting and needle-work on Sunday afternoon just as soon as the sun was down. Another strange custom was that they had a morning and afternoon sermon on Sunday, with a half-hour or so intermission, during which the people ate their lunch of bread, cake, and cheese, made fragrant with bunches of green caraway seed, and fed their horses, chatted, smoked, and snuffed. One old lady, who was a great smoker, forgot at one time to put out the fire in her pipe when the second service began, and walked up the aisle of the church with her pipe in her mouth and her tobacco-satchel on her arm, and was somewhat mortified at her mistake.

Now came the test. The itinerant was on a large four-weeks' circuit, embracing many square miles of territory, and many

week-day evening appointments, besides three on the Sabbath. His colleague was sick and unable to move to his circuit. He said within himself, "Who is sufficient for these things?" The reply came, "Our sufficiency is of God." To use his own words, "I was in my prime and full of zeal, and determined, in the strength of my Master, to shake the devil's kingdom, which I soon discovered was pretty well established even in 'the land of steady habits.'"

In the early fall Rev. Marvin Richardson, the presiding elder, employed a young brother, by the name of Rev. Asahel Brownson, as a supply on the circuit. He belonged to a family of four brothers and one sister remarkably gifted in prayer. In this young man, as the sequel shows, Mr. Selleck found a very efficient colaborer.

There was a Universalist by profession living in the vicinity of the Pleasant Valley Methodist Episcopal Church, who sent word to Mr. Selleck that if he would preach a sermon on future punishment he would give him a load of wood. To this he consented, on the condition that the Universalist would come and hear it. To this the Universalist agreed, and on the day preceding the Sunday when the sermon was to be preached, drove up to the door of the parsonage with a large, beautiful load of dry, hard wood, obtained an introduction to the minister by a neighbor, and said :

“I have brought you the load of wood.”

For this he received thanks. When the Sunday came the house was filled; the Universalist was present, and the preacher's text was, “These shall go away

into everlasting punishment." The subject was divided into four propositions. The exordium and two heads were treated. Then followed an intermission of forty minutes, after which the third and fourth propositions were discussed. At the close of the sermon the Universalist was powerfully moved, even trembling like a poplar leaf in the wind. What became of him eventually the minister never heard. There were, however, a number of prominent people awakened, who were afterward converted. Among them were Isaac and David Northrop, both men of wealth. The former said to the preacher, a few days after the sermon, that he thought he should not come to hear him any more. He did not like the sermon because it did not grade the punishment of the wicked as it should. He did not believe a moral

person would go to the same place with the openly profane. Said the preacher :

“ Well, where will you put him ? There are but two places, heaven and hell ; the righteous go to the former, and the wicked to the latter.”

“ But,” said Mr. Northrop, “ are there not degrees ? ”

“ O, yes,” said the minister, “ and if you will come to church at my next appointment, I will preach on that point.”

To this he agreed. The preacher, at his next appointment, took as a text, “ Woe unto the wicked ! it shall be ill with him : for the reward of his hands shall be given him.” “ Mr. Northrop said that the preacher, in this last sermon, put up the last bar, so that there was no escape for him as a moral man.”

On the first of September Mr. Selleck

commenced a four-days' meeting at Northville, formerly called Mt. Tom. In the opening of this meeting the supply, Brother Brownson, arrived in good time. As it progressed persecution showed itself in various ways; when sinners began to be awakened the devil was busy. The wicked "made faces" to attract attention. When the interest had increased so that there was a number of seekers at the altar, several wicked persons were hired to come to the altar for the purpose of mocking. One young fellow was paid twenty-five cents to come to the altar; but as kneeling was not in the bargain, he stood and leaned against the railing. Mr. Selleck asked him to kneel, but the young fellow said that he believed in standing up when getting religion. "Then," said the preacher, "don't rest yourself by leaning

against the railing." Two others were hired, but as kneeling was in the bargain they came and fell on their knees. As they did so, the preacher, feeling sure they were triflers, said :

"Brethren, the devil has sent these two to the altar."

Therefore no attention was paid to them. Finding that they were detected, one withdrew and went out of the door. Mr. Selleck said to the other :

"Your mate is gone."

He looked around, started, and left the house. Another young fellow came near the altar and sat and "made faces" to attract attention. Brother Brownson kneeled and prayed, and in his prayer described the young man, and then said :

"O Lord, if it be possible, convict him, convert him, and make him a Christian ;

if not, make him a moral man; if not, make him a decent man."

After this his own comrades tormented him by frequently asking him if he had become a *decent* man. They were informed that still another man went outdoors during the exercises in the church, mounted his horse, rode up before the church door, dropped his reins, clapped his hands, and at the same time loudly shouted "Glory!" At this his horse became frightened, jumped, threw him backward, and came very near breaking the young man's neck. The meetings having been somewhat disturbed, Mr. Selleck said to Mr. Brownson :

"Suppose we try the sharper edge of 'the sword of the Spirit,' which is the word of God, by presenting to the people the torments of the damned."

That evening it was Mr. Selleck's turn to preach, and he selected as a text Rev. xxi, 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

In the sermon he vividly portrayed the torments of the damned. So awful was the scene that a Presbyterian woman in the congregation said that she was terribly frightened. The next evening Mr. Brownson preached from Prov xxii, 3: "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." The closing of this sermon was awfully solemn. The "sword of the Spirit" in these sermons was too sharp for the persecutors, and they de-

parted. The rest were quiet, and the work proceeded.

A dozen or more persons were converted, whom Mr. Selleck baptized in whatever mode they preferred. Most of these he sprinkled in the church, a few had water poured on their heads while they knelt in the creek that ran near by, and the others he immersed, by submerging them entirely beneath the water. For while he considered sprinkling the more scriptural and preferable method, he yet believed that Christian baptism could be performed by the application of water to the subject, or of the subject to the water, by a proper administrator, in the name of the Father, and of the Son, and of the Holy Ghost. Hence he practiced the rule of the Methodist Episcopal Church which allows the candidate to choose one of these modes.

CHAPTER VI.

NEW MILFORD CIRCUIT CONTINUED—INFIDEL
BLACKSMITH—REVIVAL—JOINING THE CHURCH
—THE MORALIST—THE TRUSTEE—THE CON-
GREGATIONAL CHURCH—INFIDEL PHYSICIAN
CONVERTED—PECULIARITIES OF THE GREAT
REVIVAL—RESULTS.

AFTER the meeting at Northville had closed, Mr. Selleck and his colleague commenced a four-days' meeting at Pleasant Valley, where a blacksmith resided who was a professed infidel, and had opposed all religious demonstrations, especially on occasions of much interest. He had been awakened under the sermon on future punishment, which the itinerant had preached there for a load of wood. Mr. Selleck called at his shop to have

work done. He tried to get up an argument, but the preacher invariably declined, "preferring to give him a warm exhortation to repent or he would be damned."

This, of course, he did not like, but, no doubt, it was best for him. After the four-days' meeting had been announced, he asked Mr. Selleck what he expected to do. The preacher replied that he expected the Lord would save sinners. Said the blacksmith :

"Others have tried four-days' meetings and could do nothing, and the most you can do will be to vamp over some of the old members."

The itinerant replied that he expected to have him vamped over before the meeting should close.

"O," said he, "you can do nothing with me."

Mr. Selleck said that *he* did not expect to, but God could handle him, and he would pray to that effect. The meeting commenced, and Rev. Henry Ames, a superannuated minister of the Troy Conference residing within the bounds of the circuit, rendered much good service. He was a man of great faith and filled with the Holy Ghost, like Stephen, the first Christian martyr. When fully baptized with the Spirit, he preached powerful sermons, and was mighty in prayer. They labored hard through the four days, and then continued meetings in the evening, visiting afternoons from house to house, for about two or three weeks, with some success. Fully twenty-five persons were converted. There was then what the watermen call a "lull." Residing in the place was a very moral man, a regular

church-goer and supporter, by the name of Harry Warner, who was under conviction, and to whom the infidel above mentioned promised that, if Warner would go forward to the altar, he would. So one evening both were there. Warner came in late, just before the announcement of the text, which was from 2 Kings v, 12: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage."

"Before Mr. Warner came in, the faith of Mr. Selleck began to flag, but as soon as he entered and took a seat, the preacher's faith waxed strong. After the sermon, he gave an invitation for mourners to come forward. Warner started for the altar, and as he came along he tapped the

infidel on the arm to remind him of his promise. Immediately after Warner fell on his knees the infidel rose and went one seat forward, and then, starting again, he kneeled by the side of Warner. As he fell on his knees there was a manifestation in the house such as the minister never witnessed before nor since. Had the congregation been moved by sliding them all on their feet, the noise would not, perhaps, have been more perceptible. It was, probably, the effect of the people's surprise."

The power of God came down, and the leading members for some time could do nothing but weep for joy. This occurrence gave the work a new impetus, so that the altar was more than filled with seekers. The revival in that church resulted in about ninety conversions, and Mr. Selleck had the pleasure of receiving

the infidel and most of the others on probation in the Church. A few days, however, before their joining, some of the leading members of the surrounding denominations were conversing together about the matter, and said they would like to have the wealthy converts join their churches, but had no objections to the poor ones joining the Methodists. Mr. Selleck, hearing of this, determined that it should be a fair and open question, and gave public notice that at a specified time there would be an invitation extended to join. When the time arrived the house was filled, and those of other churches who had been reported as having expressed their preference for the wealthy converts being also present, Mr. Selleck addressed himself to the converts as follows:

“ I have learned that there are certain members of other churches who want the rich among you to join them, but are willing that the Methodists should have the poor. We don't want you because you are rich or poor, but because by joining the Church you may best serve God and get to heaven. But if God has made any of you an Episcopalian or Presbyterian or Baptist or Quaker, join that denomination. We don't want any of you particularly, but we want all whom God has made Methodists. All such will please rise and give us their names.”

All the rich ones joined except two or three children of a well-to-do Presbyterian farmer, and most of the poor joined also. The result was not pleasing to all. One old Churchman, who had not grace enough to save him from profanity, said :

“That Selleck is as cunning as a — fox!”

But the work of grace did not stop there. It spread westward. A new appointment was opened in a school-house at Leach Hollow, some three or four miles from Pleasant Valley. The revival here was more powerful than at the Valley. One evening forty persons presented themselves for prayers, and twelve of the forty were then converted. At the close of that evening's meeting all were invited to rise who felt their sins forgiven. Eleven arose. Then those who felt their burden of guilt had been removed, though they might not have a clear sense of pardon, were invited to rise. At this invitation David Northrop, Esq., arose. Immediately the witness of the Spirit came, and he shouted “Glory to God!” In this revival

many moralists were awakened and converted, and joined the Methodist Episcopal Church. Among them was Jonathan Bartram, an ex-member of the State Legislature, and so outwardly moral that he had been in the habit of considering himself a Christian, doing even more than was required of him by the Lord, and was so considered by his neighbors. He was awakened under a sermon preached by Mr. Selleck from the text, "Almost thou persuadest me to be a Christian." When a certain old lady, who was a neighbor of his, heard that Jonathan Bartram was converted she said :

"La ! Bartram has always had religion."

As usual, these things stirred up the wrath of Satan, who put it in the mind of a trustee of the school district to forbid the holding of any more meetings in

the school-house. In reply to the trustee, Horace Elwell, a convert, said :

“It may be you will not feel so to-morrow evening.”

Mr. Selleck knew he had the people with him, and so gave out preaching for the next evening at that place, either inside or outside of the school-house. The people, to prevent the locking of the school-house, assembled there before school closed, and as the scholars came out they went in. When the preacher arrived he found the room literally packed. No more efforts were made to close the house against the meetings. Many were converted, perhaps fifty or more.

The interest became so powerful at Sherman Center, two miles farther west, that the meeting was transferred to the school-house there, which was small. By

this time many prominent men, such as ex-justices of the peace, members of the Legislature, and a large portion of the wealthy class, had become interested in the movement. The people came from every quarter to attend the meetings, and only a small portion of them could get in the house. Some time before this the old Congregational church at the Center, which had been the meeting-house for the whole town for many years, had become so dilapidated that it was unfit for use. The church and society had held a meeting to consider the project of building a new church. They had disagreed as to the location. Those living south of and about the Center had selected the site of the old one. Those living north had fixed on a site a mile and a half north of the Center. The sharp contest had

resulted in the erection of two houses of worship. At the time of the revival the one north was in use. The one at the Center was about ready for occupancy except the furnishing. As the section of the congregation adhering to the north was stronger than that adhering to the Center, the pastor, the Rev. Mr. Gilson, had gone with the northern portion. The Center people had invited the Methodist ministers on the New Milford Circuit to preach to them, since there were only six members of the Methodist Episcopal Church in the town. They had not intended to open their church until it was furnished, but the multitude that came together precipitated the opening on New Year's evening, 1838, when the galleries and all parts of the house were filled. Mr. Selleck preached. At the close of

the sermon seventy-five persons came forward as seekers. On the next evening, Tuesday, Rev. H. Ames preached, and about the same number presented themselves as seekers. On Wednesday evening Mr. Selleck preached, and when the invitation to come forward was given the people started from every part of the audience-room, and from the end and side galleries, filling the altar, and all the open space around it. The members of the Church, and those who were not seekers, were requested to crowd into the side pews and leave the center pews and aisles to the mourners. In a very few minutes they were filled to the doors of entrance. Those who were forward as seekers numbered (according to the count of a good Presbyterian) one hundred and ten. Sixteen openly professed conversion. How

many others found peace was not ascertained. The meetings were continued for many weeks with great power.

Not far from the church resided Dr. Northrop, the most popular physician in that section of the country, who had been an infidel for eleven years. He was well-read in the popular infidel works, and was just in the prime of life. "One evening, while others were coming forward, he was so earnest as a seeker that he sprang over two seats in front of him to reach the altar, but could not get within some three feet of it, as so many were ahead of him. Such was his deep humility that he not only kneeled on the floor, but put his forehead on it also." After many years in God's service, it is said that he died in the triumphs of faith. In these meetings there were many peculiar exhibitions of

the power of divine grace. "One man, eighty-three years of age, was brought to the Saviour. Many were forty and quite a number sixty years of age. There was one middle-aged man who had given himself up to intoxication, so that he scarcely earned enough to decently clothe himself. The first time he came forward for prayers he had a bottle of rum in his pocket. The next time he came forward he was sober, and obtained salvation. He then went to work, dressed himself well, and moved in good society. No one who knew him supposed there was any possibility of his being saved. It was a wonderful miracle of grace."

In that small town of Sherman about two hundred and fifty people were converted. Between sixty and seventy were received at one time on probation.

There were smaller revivals elsewhere on the circuit, and it was estimated that about five hundred people were converted during the year. Two thirds of them, perhaps, joined the Methodist Episcopal Church. At the Conference of 1838 Mr. Selleck was ordained elder by Bishop James Osgood Andrew, and was re-appointed to New Milford Circuit. A young man by the name of Rev. Samuel Weeks was appointed his colleague. As before mentioned, there were but six Methodists in the town of Sherman, and our church where they met stood in another town. These, together with the members of the Congregational Church at the Center, and the recent converts who had joined the Methodist Episcopal Church on probation, were organized into the First Methodist Episcopal Church in the town of Sherman,

Conn. This was done about the last of February, 1838. The revival had been so extensive that the itinerant and his colleague were fully occupied in taking care of the young converts. During the year Brookfield church was remodeled and the re-opening sermon was preached by Rev John Crawford.

CHAPTER VII.

JOHNSVILLE CIRCUIT—BUSH MEETING—REVIVAL
—CENTENARY—SPREAD OF REVIVAL—SEVERE
STRAIN — GIFTS AND GRACES — “SLAYING
POWER”—RETURNED TO JOHNSVILLE—SHIP-
FEVER—AMENIA CIRCUIT—HELP—PILLARS OF
THE CHURCH—RETURNED — CAMP-MEETING—
INCIDENT—REVIVAL.

AT the Conference of 1839 Mr. Selleck was appointed to the Johnsville Circuit, in Dutchess County, New York. It embraced Johnsville, Fishkill, Low Point, and Middlebush churches, besides many week-evening appointments in school-houses. He lived in a comfortable parsonage at Johnsville, and found the charge pleasant but very laborious. In the summer it was determined to hold a

bush meeting on land owned by Theodorus and William Van Wyck, one half-mile south of Johnsville. The selection of the ground was made with much anxiety, as the adjoining land was owned by friendly people of the Dutch Reformed Church, and holding the meeting over the Sabbath might result in some offense to them, as well as in the unusual desecration of the day which the ungodly might possibly indulge. It was concluded, therefore, to hold the meeting as quietly as possible for four days, closing on Monday, and, for convenience, to have some two or three tents on the ground.

But, in some unaccountable way, it was noised abroad that a camp-meeting was to be held there, and the people came from every direction, and put up tents to the number of twenty or more. While this

was a surprise to the committee, it was the Lord's doings; for some forty precious souls were saved. His Divine Presence was there at the beginning, and continued to the close with increasing power. Not a reproof had to be administered during the meeting. The order was perfect, and all acknowledged that it was one of the best meetings of its kind they had ever attended. This was not all. When the people went home they carried the holy fire with them, which resulted in revivals on the Dutchess Circuit, in Newburg, and other places, in addition to the religious interest awakened on every part of the Johnsville Charge.

On the 25th of October of that year occurred the Centenary of Methodism in England. The event was commemorated on Johnsville Circuit by an appropriate

service in the Fishkill church. Mr. Selleck preached the sermon from Numbers xxiii, 23: "What hath God wrought!" Held in the midst of a powerful revival, it was a gracious and melting season. "Old men, who had been Methodists thirty or forty years, wept aloud and shouted the praises of God. Among them were Benjamin Pollock, William Van Wyck, Samuel and William La Due, William Merritt, A. D. Williams, and many more of blessed memory. Some of them have since fallen asleep in Jesus."

In the preceding month a revival commenced in the church at Low Point, west of Fishkill (where about fifty persons were converted), and moving from west to east, extended to Fishkill Village, thence to Johnsville, thence to Gay Head, thence to Cortlandville, and finally to

Stormville. It continued till the following spring, and resulted in the salvation of over two hundred souls and the addition of one hundred and sixty to the Church. Mr. Selleck preached ten sermons a week on the average, from September to April, besides visiting the sick. During the coldest weather of that winter, when there was almost constant sleighing for three months, he drove back to his house every night, riding from four to six miles, after having preached in a crowded and heated school-house. The balance of the night he spent in watching with a sick child, and at day-break took a little sleep to get rested for the next night's work; for the severest test of the itinerant and his faithful wife, in the midst of this revival, was the long and critical sickness of their younger daughter, of whom they took the

sole care, day and night, for ten weeks, relieving each other as best they could in love's labor of watching. While their kind neighbors would have gladly relieved them, they felt that when life was dependent upon faithful nursing, no one could take their place. When in the midst of this terrible strain of mind and body, Mr. Selleck's official board insisted that he should discontinue his revival labors in part or he would kill himself, his reply was, "You do not know me as well as I know myself. All I ask is that you let me alone and aid me all you can, and especially pray for me." His Master carried him through without a sick day. "According to your faith be it unto you," was his motto. In this last revival there were some things worthy of special notice. At Low Point many Sunday-school

scholars were converted, averaging from ten to thirteen years of age, some of whom manifested remarkable gifts. Sarah Shurter, sister of Rev. R. Shurter, of the New York Conference, immediately after her conversion, when but eleven years of age, commenced praying in public like a mature Christian. Some others were there almost as remarkable in their gifts. At Johnsville "the slaying power" was manifested. Several persons at the close of one of the evening meetings were lying unconscious, when a physician looking on was requested by Mr. Selleck to examine them and see what ailed them.

He replied, "I do not know."

Said the minister, "I know. They are under the power of God, and when they revive, they will come to shouting and praising God."

But the physician said that he could not understand it.

At Gay Head, George Bently, a middle-aged man, was born into the kingdom apparently with the gifts and graces of a full-grown Christian. He was remarkably gifted in prayer and testimony, and began at once to work in all the revival meetings, and was very useful.

At the Conference of 1840 Mr. Selleck was returned to Johnsville Circuit, and Rev. Samuel Weeks, a young man of promise, was appointed his colleague. Under their labors there was a revival at Low Point, and also on Fishkill Mountain. Some old and embarrassing debts on church property were removed. A snug little church was built to take the place of the school-house in which the Methodists had worshiped at Wappinger's Falls—a

project in which Brother Reuben Miller was very active and deserving of much credit. There were cotton factories there, and the ship-fever broke out, materially interfering with church work. Though the fever was thought to be contagious, and was so severe that there were seven persons sick and three dead in one house, yet Mr. Selleck visited the patients and attended their funerals, trusting in God for his safety. He escaped unharmed. But the work which chiefly occupied the mind and heart of his colleague and himself during the year was that of caring for the young converts of the previous year, who needed to be encouraged, instructed, strengthened, and brought into full sympathy and fellowship with the Church of God. In this God gave them success.

At the Conference of 1841 Mr. Selleck

was appointed to Amenia Circuit, Dutchess County, New York. It comprised sixteen places for preaching. At Amenia, Oblong (now called Amenia Union), North East, Separate, Washington, there were churches; and besides the Seminary Chapel and the Old Chapel at Amenia, there were school-house appointments at Macedonia, Cline's Corner, Spencer's Corner, Leedsville, Deep Hollow, Mutton Hollow, Dover Plains, Tower Hill, Butts' Hollow. "In filling so many appointments it was necessary to employ all available talent, and the local preachers and exhorters on the circuit rendered excellent service. Among these may be mentioned, Revs. Davis W Clark, Joseph Dennison, and Joseph Cummings, of the faculty of Amenia Seminary; E. Gilbert, John Campbell, Robert Stewart, and James Burch, of

the students ; Daniel Lathrop, George Bishop, and Aaron Hunt, Jr., local preachers residing elsewhere on the charge. Occasionally a sermon was preached by Rev Aaron Hunt, Sr. ("Father Hunt," as he was called), a resident superannuated preacher of the New York Conference, who had been a leading minister in his day, and in his retirement was greatly beloved and venerated. It was a year of much revival interest. There were conversions at nearly all the appointments. A goodly number of converts joined the Methodist Episcopal Church in Amenia, which at that time included such pillars as George Ingraham, whose sister was the wife of that eminent servant of God, Rev. Robert Seney, and whose sons all became professional men ; and that tower of strength, Brother Reynolds, the

father of Hon. G. G. Reynolds, Chief Judge of the city of Brooklyn ; and also Joseph Hunt, the father of the late Rev. Andrew Hunt, and of Rev. Albert S. Hunt, D.D., Secretary of the American Bible Society ; besides, Hiram Vail, father of Rev. A. D. Vail, D.D. ; Peter Powers, Thomas Wilson, and others that might be named." Amenia Seminary was at that time in the full tide of its glory, the mother of bishops and college presidents, as well as of numerous preachers and educators. It was a great educational and religious power, molding the minds and the hearts of the young and giving character to the community.

In 1842 Mr. Selleck was appointed again to Amenia Circuit, and Rev. Moses Blydenburg, a young man of much promise, became his colleague. The last

of the following August Mr. Selleck superintended a camp-meeting, held in Nathaniel Gridley's woods, in the town of North East. It was quite largely attended, but did not result in as much revival interest as was expected, in consequence of a remarkable rain, of two or three days' continuance, that occurred in the midst of the meeting. He was assisted by an able camp-meeting committee of such men as Dr. Henry Haines, D. Lee, Hiram Vail, Zalmon Hunt, James Smith, John A. Allen, Edwin Williamson, Hiram Platt, John Ingraham, George W. Ingraham, Albert Doty, John J. Hull, John F. Wheeler, John W. Snyder, Orville Dakin, John W. Shearer, Nicholas D. Eggleston, Milton Bradley. Among the rules of the meeting was one to the effect that at ten o'clock in the evening all per-

sons who lodged on the ground must retire for rest, and all who were not provided with lodging must leave the ground. The Committee on Rules, in addition to the preacher, were Alexander McAllister, Ebenezer Perry, Nathaniel Gridley, Alanson Culver. A few miles away were large iron works in a place then called Mount Riga (not the present station), inhabited by a rude class of people. Between it and the camp-ground was a drinking-place. One day the committee was considerably alarmed by the information that a company of one hundred men were coming from Mount Riga that night to demolish the tents and all the camp-meeting fixtures. And as there was a place to get liquor on the way, there was a prospect of serious trouble. Up to that time the order had been very good. Mr. Selleck

determined to prepare for the worst. He called a meeting of the committee, who appointed a strong force of watchmen for the night. Many heroic men, not members of the Church, volunteered their service. At ten o'clock in the evening—the time for clearing the ground—the trumpet sounded, and the entire force of watchmen assembled in a tent. “Now,” said the preacher, addressing them, “I want you to secrete yourselves and be perfectly quiet until I give the signal, which I will do, if I need you ; as I intend to meet the company alone.” At that time they were heard at a distance, and soon they were heard near by. It was not far from eleven o'clock. Not a human being was to be seen on the ground, save the minister, who placed himself at the entrance to the circle of the tents. Evi-

dently the company had been drinking, but under their captain, were in tolerable order. As they marched up to Mr. Selleck, their captain gave the word, "Halt!" It was obeyed. The minister asked them what they desired. They replied that they wished to see the ground, as they had not been there before. This he doubted, though he did not express it.

"Well," said he, "we would be pleased to have you come at some other time. Ten o'clock is the hour of retirement, and you cannot expect us to run this meeting several days without an opportunity to sleep."

They replied, "We will not leave until we have seen the encampment."

"Well, then," assented the preacher, locking arms with the captain, and marching them around the circle of the tents, and

explaining things to them as they went, until they had reached the entrance again. Then he said, "Gentlemen, I will leave it to yourselves, if I have not treated you gentlemanly, and now, all I ask of you is, to retire, and let us have some rest."

With one voice they said, "You have." The captain gave the word, "Forward! March!" and they promptly moved off, and that was the last seen of them. The watchmen came out from their hiding places with great joy, declaring that if Selleck alone could manage so many desperate characters, they would have no more fears. But it was the Lord's doing, and was like the deliverance of the city by the poor man mentioned in the Scriptures. The meeting went on undisturbed, precious souls were born into the kingdom, and as the result good revivals

gladdened several appointments on the charge. Mr. Selleck's elder daughter and only son were converted in the meetings that followed in the old chapel, and a very interesting conversion was that of an educated and refined young lady, Cornelia Powers, in the old church at Amenia. In visiting from house to house Mr. Selleck met her, and asked if she did not want religion. She replied, mildly and respectfully, "I think I am as good as the members of the Church."

"Then you had better join the Church," said he.

"O! I am not fit to join the Church," she replied.

"Then you had better come forward to the altar and get your sins pardoned," he replied.

In the evening she went forward,

found peace, and afterward joined the Church, proved faithful, and, it is said, “died happy in the Lord.” “Let those who think they are good enough without a change of heart, go and do likewise.” Thus the year closed with religious prosperity.

CHAPTER VIII.

PLEASANTVILLE CHARGE — REVIVAL — RETURNED—GENERAL CONFERENCE—CORTLAND CIRCUIT—REVIVAL—UNIVERSALIST—RETURNED —DOMESTIC GLOOM—SAD SCENE — FISHKILL WEST—REVIVAL—INCIDENT—CHURCH BUILT —RETURNED—PREDESTINATION—COLD SPRING —CHOLERA—PERSECUTION—CATSKILL CIRCUIT —AFFLICTED — REVIVAL — CHURCH BUILT— SAUGERTIES—DEBT REMOVED—APPALLING CALAMITY.

IN the spring of 1843 Mr. Selleck was appointed to the Pleasantville Charge, in Westchester County, New York. It included three Sunday appointments: Pleasantville, Robins' Mills, Cross Roads, and one week-evening appointment at West Street. The service at the Cross Roads was held Sunday evening in what was formerly the bar-room of a tavern.

The appointment originated under the labors of his worthy predecessor, Rev J. L. Dickerson, who was instrumental in the conversion of the tavern-keeper, Isaac Twitchings, and his wife, at that place. The liquor traffic was abandoned by Mr. Twitchings, and regular preaching was established in the bar-room. Here, under Mr. Selleck's labors, twenty persons were soundly converted during the year, and in due time they were all received into full membership in the Church. At Robins' Mills there were also conversions. On the fourth of September that same year Mr. Selleck joined Rev. Buel Goodsell in holding a camp-meeting at Mamaroneck, on the East River. Much good ensued. "Pleasantville was a charge pleasant in reality as well as in name. Among its prominent Methodists were families by

the names of Palmer, Hobby, Romer, Clark, Banks, Brower, Twitchings, Robins, and Lambert.”

In the spring of 1844 the itinerant was returned to Pleasantville Charge. The notable event of the year was the General Conference of the Methodist Episcopal Church, held during May in the city of New York. At its session the plan of separation was made that resulted in the division of the Church and the consequent organization of the Methodist Episcopal Church, South. At different times during the General Conference it was the privilege of Mr. Selleck to entertain the delegates, Revs. Peter Cartwright, Seymour Coleman, John A. Gere, and a Brother Yokum, who came up to Pleasantville to preach for him. Their sermons gave great pleasure to the people. Certain

circumstances made the year unfavorable for a general revival on the charge, yet souls were saved and added to the Church.

At the Conference of 1845 Mr. Selleck was appointed, with Rev. S. J. Stebbins, who was a popular preacher, to Cortland Circuit. It was but a part of the old Cortland Circuit traveled by him in the first year of his itinerancy. It now embraced twelve appointments, namely: the churches at North Salem, Donesville, Mount Zion, Somers, Carmel, Carmel Big Pond, Hermon, Mill Town, and four school-house appointments. The Donesville church, to build which he had raised money the first time he was on the circuit, had become burdened by debt, which he was soon successful in canceling. In the autumn there was a fine ingathering of

souls in the meetings held in the North Salem church; and among the converts were Mr. Selleck's younger daughter and his wife's youngest brother, Charles H. Seaman, who afterward went South. Rev. J. Z. Nichols labored one week in this revival with good effect.

There were quite a good many Universalists in the place. They did not have much sympathy with revivals, and rather retarded than helped the work of leading souls to Christ. Morally they were a pretty good people, but did not believe, as Methodists do, that regeneration is necessary to salvation. Their minister was a social, kind-hearted man, but told Mr. Selleck that in conducting divine worship he prayed not because he could change the Almighty in his treatment of people, but in order to instruct his con-

gregation. North Salem, however, was a pleasant place for the itinerant and his family to reside in, and the year closed quite prosperously.

In the spring of 1846 the itinerant was again appointed to Cortland Circuit, with Rev. S. J. Stebbins as colleague. There was revival interest at different appointments. Some souls were converted. The year, while prosperous spiritually, was characterized by the deepest gloom ever experienced in his family. His only son, then sixteen years of age, went, in the early autumn from Putnam Valley, where he had been teaching school, to New York city to make a visit to his grandmother's. Soon after his arrival, while walking down town with two other young men, he was invited to "take a swim" in the bathing department of the old Castle Garden at

the Battery. Fond of such sport, and particularly of diving, he consented. Standing on a railing five feet above the water, which was only four and a half feet deep, he intended to dive obliquely, but instead dived perpendicularly. His head struck the floor with great force, and the concussion produced instantaneous paralysis from the neck down to the extremities. Totally deprived of the power of external sensation and of motion, except in his head, he was still perfectly conscious, and realized his utter and awful helplessness. He was taken to his grandmother's, in the city. Dr. Blakeman was called, with Dr. Willard Parker as consulting physician. The sad intelligence was communicated to his parents, who at once hastened to his bedside. And sad enough was the scene. The only human

hope of even a partial recovery, under God's blessing, which the physicians could give was the youthfulness of the patient. For their kindness and skill as Christian physicians they will not lose their reward. There the son lay for six weeks, unable for the first two weeks to move a limb or a finger a hair's-breadth, or to feel the puncture of a sharp instrument.

But in answer to prayer, after good nursing and the faithful treatment of Dr. Blakeman, who said to him, "My son, if you recover so as to be able to help yourself, it will not be due to my skill, but to the blessing of God," consent was given for the patient's removal from New York to his home in North Salem, which was, with great care, successfully accomplished. After many months he was restored far more perfectly than was expected.

Yet his recovery thus far, his physician used to say, was one of the most remarkable cases of its kind on record. To God be the praise, and especially for this, that he has made him an instrument in the salvation of souls.

At the Conference of 1847 Mr. Selleck was appointed to Fishkill West, in New York, which embraced what was formerly a part of Johnsville Circuit. The charge included churches at Low Point, Middlebush, and Ednam (formerly called Channingville), and a school-house appointment at New Hackensack. In the fall of the year an old store-house at New Hamburg was obtained to hold meetings in, as there was no better place. The Lord poured out his Spirit of awakening, and among the conversions was the noteworthy case of Mr. John R. Van Osdoll. His

parents were substantial Methodists, and his brothers, James and Heber, were also pious ; but John, although he had a fine family, was inclined to dissipation, as he himself confessed. He was afflicted with a cutaneous disease of the head which was very painful. Under some religious conviction, during the revival he came to the preacher and said that he did not know what to do, his bodily affliction was so severe. All the remedies tried had failed. Mr. Selleck said that he would tell him what he heard Rev. Denton Keeler's father testify at a love-feast in Milan church. It was as follows :

“Before I was converted I was so afflicted with the rheumatism that I could do nothing but play the fiddle. I had only the free use of my right hand and arm, and the fingers of the left hand. In

this crippled condition the Spirit of God found me, and I was powerfully awakened. I sought the Lord by repentance and faith, and when he changed my heart he healed my body. That was eleven years ago, and I have had no rheumatism from that time to the present."

So he advised Mr. Van Osdoll to try religion as a remedy for soul and body. Mr. V replied :

"I will try it."

He began at once in earnest to seek the Lord, and after a hard struggle emerged with the clear evidence of his conversion. His bodily health was speedily restored, and he went on his way rejoicing. Long after this the itinerant knew him to be a healed and happy man. It is but recently that he died in the triumph of faith and went home to glory.

This revival stirred up the people to begin building a church, which was completed the next year, and dedicated by Bishop Hedding to the service of Almighty God. Rev. Jeremiah Millard, then teaching school in New Hamburg, having already been licensed to exhort, transferred his membership from New Hackensack, where he had been a class-leader, to the new church, and rendered good service. He afterward became a traveling preacher in the New York Conference, made for himself an honorable and useful record, and recently departed to be with Christ. His son, Rev. C. H. Millard, also a member of the New York Conference, was then, in infancy, baptized by Mr. Selleck. On the whole it was a prosperous year.

In the spring of 1848 the itinerant was again appointed to Fishkill West. It was

not a barren year. There were good revivals, especially at Middlebush and Ednam. During the meetings at the former place Mr. Selleck came in practical contact with the doctrine of predestination, which rested like an incubus on the minds of some of the people of the community. He asked one man to seek the Lord, and he replied:

“I want religion, but I cannot hurry the matter. I must wait till it comes.”

Some time after this man's son, while mowing, accidentally struck his father with the scythe, and severed an artery, so that he bled to death before help could reach him. What a blessing for him it would have been had he believed in a free salvation, and taken the itinerant's advice. Very much wiser was the young lady who, in the same meetings, told Mr.

Selleck that she had tried every way to obtain religion she could think of, and had failed. He told her to take her Bible and open to such promises as he pointed out, and kneel before the Lord and plead them till she received the blessing. She did so, and came out happy in the Lord in her own home.

At the Conference of 1849 Mr. Selleck was appointed to Cold Spring, New York, situated on the east bank of the Hudson, amid the bold, rugged highlands which seem to stand with awe-inspiring forms to guard the noble river and the villages nestled at their feet. He preached every Sunday morning in Highland church, and every Sunday afternoon and evening in the Cold Spring church. There was also a week-evening appointment in a small church at Breakneck, and another in

Griffin's school-house. The people on this charge were very friendly. The only thing that marred the happiness of his sojourn was the prevalence of sickness. It was the year of the second attack of Asiatic cholera in this country. Some will remember its first appearance in 1832, when it proved to be a dreadful scourge. This second attack was much milder. Medical science and sanitary measures also did much to control it. But along the Hudson River Railroad, which was then being graded, there were frequent deaths from it. Those who worked on the railroad suffered very severely, as they were quartered mostly in shanties huddled together in unwholesome places. Mr. Selleck visited cholera patients in all stages of the disease, and when called on, in no instance refused to conduct their

funerals. Such was the divine protection that he escaped the dreaded scourge altogether. God blessed his work during the year, and forty persons were converted and joined the Church. An incident in the revival shows that the spirit of persecution had not entirely ceased in the world. Mr. Selleck, having baptized a lady who was converted in that revival, shortly afterward met her husband, who asked him why he had baptized his wife without his permission. He replied :

“I did it because it is my duty as a minister to baptize those who want it. You should have been present and objected then if you were opposed to it.”

“If you will promise to take no law of me, I will give you five dollars,” the man said, and came up to him, as if he would strike him.

“Mr. —, I do not want to hurt you,” the preacher said.

“If you’ll promise to take no law of me, I’ll give you five dollars,” the man repeated several times.

“I do not want to hurt you, Mr. —,” was the only answer made.

So the man gave up the idea of “thrashing the minister,” as he showed no signs of fear.

In the spring of 1850 the itinerant was again stationed at Cold Spring. The year was prosperous. Breakneck church was moved to a more eligible site. At the re-opening the Rev. Ira Ferris, of the New York Conference, but now deceased, preached. In a revival there afterward a goodly number of persons were converted and united with the Church. A similar work prevailed elsewhere on the

charge, and "the Lord added to the Church such as were saved."

At the Conference of 1851 Mr. Selleck was appointed to Catskill Circuit, and resided in Catskill Village, New York, with Rev Aaron Rogers as colleague. The circuit was large, embracing Catskill, Sandy Plains, Baltimore Four Corners, Greenville, High Hill, Coxsackie, and Gayhead. In some respects it was a hard field to cultivate. The preaching required was no more than usual, but the rides between appointments, and especially on Sunday, were long. Mr. Selleck was much distressed during the year by a chronic pain in the head. To quote his own words:

"Many sermons were preached by me when it seemed as if at every pulsation my head would split open. Yet I omitted no appointment in consequence of it."

At High Hill school-house there was an appointment on Sunday evening. On the Sunday morning following there was one at a chapel in Colaberg or Lime Street. The latter belonged to the Dutch Reformed denomination, and was connected with Athens. Their minister held his service in it in the afternoon after his morning service at Athens. Brother Rogers had preached evenings for nearly two weeks in the school-house at High Hill. While there was seriousness in the meetings, as he could get no one to bear the cross, he gave them up, and commenced extra efforts at Sandy Plains. Immediately afterward Mr. Selleck spent a Saturday evening at High Hill, and the brethren expressed dissatisfaction that Brother Rogers had given up the meetings, as they thought there was seriousness enough to

warrant a continuance of the extra effort. They wished him to go on with the meetings, to which he consented. After some two or three evening sermons had been preached, mourners began to seek earnestly, and the work of conviction and conversion went on with great power. Soon the whole community became interested. The house was too small to accommodate the people, and Mr. Selleck was invited to move his meetings to the chapel above mentioned, with the understanding that he should have the entire control of them. In the chapel there was ample room, and the work went on with increasing power. Some of the Dutch Reformed friends worked nobly in the prayer-meetings, and Brother Vosburgh volunteered to go with him from house to house, to talk and pray with the people. For two weeks this was

continued through the day, followed by preaching and prayer-meeting in the evening. During this time seventy persons were converted. The work seemed to be reaching all the young people of Dutch Reformed families. Jealousy and discontent arose, and Mr. Selleck found it necessary to move the meetings back to the school-house. There was a fine ingathering of converts into the Methodist Society, and it was thought best to build a church. The enterprise was begun and completed. Brother Moses Mead, who has since departed to the Church triumphant, was a very prominent man in this enterprise. At Baltimore Four Corners and elsewhere, also, many were converted and brought, into the fellowship of the Church. At the close of the year the official boards of the charge prepared to petition the Bishop

to return Mr. Selleck and Mr. Rogers to the circuit for the ensuing year. Against this Mr. Selleck remonstrated for himself, for the reason that the long rides between the appointments were breaking him down.

At the Conference of 1852 he was stationed in Saugerties, New York, on the west bank of the Hudson. It was a desirable field of work, requiring on Sunday a sermon morning and evening in the Saugerties church, with no outside appointments. But he had not been there long, before he found that there was something more to be done than preaching and pastoral work. A debt had accrued on the church property, in a way that produced so much dissatisfaction that the parties would not pay the interest, and this was bringing reproach on the cause of

God. He undertook the task of removing the debt. As encouragement at the start, Mr. Tuckerman, owner of the iron mill, yet not a member or an attendant of the Methodist Episcopal Church, gave a pledge that if Mr. Selleck would raise three quarters of the amount of indebtedness, he would pay the other quarter, which was one hundred dollars. Mr. Selleck soon secured on subscription the required amount, and seventy dollars over, for a new fence. "This incubus having been removed, the Church breathed easier, the congregation became large, and the members were quickened. Not many sinners were converted, yet they had a few kids to make merry with." "In the last of September that year, at Malden, two miles north of Saugerties, there occurred one of the most appalling calamities ever witnessed in

that locality. The steamer *Reindeer*, while making a landing, burst her steam-pipe, by which thirty-seven human beings were sent into eternity. Eight were scalded to death outright. Of the balance some lingered a few hours, some a few days, and two or three about three weeks. But all on board who inhaled the steam died. It was a busy time for the kind-hearted and sympathetic in that vicinity. A very few minutes after the disaster news of it was received at Saugerties. Immediately doctors and clergymen, with a multitude of sympathizers, hurried to the appalling scene. When Mr. Selleck arrived he found that the dead and wounded had been removed from the boat, the former to the Stone House, the latter to the Malden House. He was almost paralyzed with grief at a spectacle he had never before wit-

nessed, of so many suffering together. He first saw eight lying dead in a row, side by side, in the Stone House. He then entered the Malden House, where he saw twenty-nine sufferers distributed in the rooms of the first and second stories; many of them with their flesh actually cooked and peeling off; some of them asking for spiritual counsel, some desiring prayers to be offered for them, some asking one thing and some another, and all moaning who were able to make a noise—an affecting sight never to be forgotten. One sufferer from the South, a Mr. Snell, asked him to write his will, but for this work he secured the services of a lawyer who was present, so busy was he in ministering to their spiritual needs. As long as any of them lived, all that professional skill and human sympathy could do to

alleviate their sufferings, both of body and mind, was promptly administered by the people of the vicinity.”

At the Conference of 1853 the itinerant was again appointed to Saugerties, but the year was not made memorable by any particular change in the Church. While there were conversions, there was no extensive revival. Extra meetings were commenced, but the small-pox broke out in the place and interfered with their success.

CHAPTER IX.

DELHI — DROUGHT — CHURCHES — ANECDOTE —
CAMP-MEETING — REVIVAL — STORMS — COEY-
MAN'S LANDING — REVIVAL INCIDENT — DUR-
HAM—REVIVAL—EXCITING INCIDENT—RAISING
MONEY—MAXIMS—YANKEE AND DUTCHMAN—
COEYMAN'S HOLLOW — WAR — WEST CAMP
AND ASBURY—REST NEEDED—SUPERANNUATED
RELATION — STILL PREACHING — REMOVAL TO
BROOKLYN—NEW HOME AND WORK.

IN the spring of 1854 Mr. Selleck was stationed at Delhi, the county seat of Delaware County, New York. It is one of the most beautiful inland villages to be found in the State. To reach the place, required a long, tedious move of sixty miles by teams. Although he and his family arrived through mud and rain the last of May, there was no more rain there

worth naming for three months afterward. The ground became parched, and much of the buckwheat sown in the latter part of June had not even sprouted the last of August. It seemed as if the failure of this crop, upon which many of the people depended for their winter bread, together with the injury of other crops, would make hard times. But the people were enterprising and inventive of expedients to secure a livelihood, and the outcome proved better than the prospect. Delhi was blessed with Presbyterian, Scotch Presbyterian, Protestant Episcopal, Methodist Episcopal, and Baptist churches, and was honored by several doctors and about thirty lawyers. It is related that many years ago two lawyers in Delhi by the names of Root and Brush, on one occasion, saw Lorenzo Dow approaching them,

and they agreed to ask him to give a description of heaven. After passing the usual salutation, they promptly made the request, when Mr. Dow described its shape, its gates of pearl, streets of gold, tree of life, and its magnificence, and closed by declaring, "but in the whole place, search it through, there is not a *root* or a *brush* to be found."

Although there was but one Methodist church on the charge, there were school-house appointments called Federal Hill, The Pond, Elk Creek, and Peek Brook. "In the fall of the year Mr. Selleck was associated with Rev. Bradley Burr in superintending a camp-meeting at Margaretville, New York, which resulted in much good. The power of God was present to wound and heal."

During the following winter, in the

Elk Creek school-house, there was an excellent revival which originated the Methodist Episcopal Church there, among whose main pillars may be mentioned Addison Cavin and his wife, Elmira, who were converted there. The year closed with much prosperity.

At the Conference of 1855 he was returned to Delhi. It proved to be a year of more than ordinary storms, especially of snow, which fell more or less for thirty-four days in succession. The snow piled up to the depth of four feet on the level, and in some places the drifts were from twenty-five to thirty feet high. While holding meetings at Elk Creek, Mr. Selleck slept one cold night in a house where the sides of the room he occupied were so open that on awaking in the morning he found himself covered with snow, which had been

driven in by the storm. Yet, despite all the difficulties in getting about, there were precious souls saved in Delhi village, and there was a good degree of prosperity on the charge.

At the Conference of 1856 the itinerant was appointed to Coeyman's Landing, New York. Again he had a move overland in wagons of sixty miles. The charge comprised churches at Coeyman's and South Bethlehem, and three school-house appointments. He preached Sunday morning at South Bethlehem, at Coeyman's in the afternoon, and at New Baltimore in the evening. The other appointments were filled week-day evenings. Some conversions took place during the year; a small church was built at New Baltimore in place of the school-house, and the work of seed-sowing and prepara-

tion went forward for the greater ingathering that followed his re-appointment to Coeyman's Landing at the Conference of 1857. During the latter year there were revivals at all the appointments. Fifty or more souls were saved and added to the Church at South Bethlehem, Coeyman's, Mull's school-house, and New Baltimore. The talent of the Church was also greatly quickened, and among its most prominent and efficient workers were Rev. Hugh Jolly, a local preacher, and his son James; Jehoakim Spaun, Hugh Crum, Henry Springsted, and his widowed mother; Samuel King, John Colvin, Alexander Willis, John Harris, Esq., Abram Teal, Mary Blaisdell, Alanson Scott, and many others.

During the revival at South Bethlehem an incident occurred which shows that

there are turning points or critical periods in the history of a meeting, when success depends largely on the decision and fidelity of the preacher. One day there came up a great snow-storm, which continued until the next evening. Mr. Selleck, who was then putting up with Brother Hugh Jolly, about a mile and a half from the school-house in which the meetings were held, said that he must go to his appointment that evening, if there was any possibility of getting there. Brother Jolly's son, James, said:

“I do not believe any body will come; but I have a team that can take us, if it is possible for any one to get through.”

“Hitch up, then,” said Mr. Selleck, “for I feel that I must go.”

As the sequel proved, it was in the order of God's providence and grace; for

after great effort they reached the school-house, and found about twenty persons there, among whom were Mr. John Calanan and his wife, people of wealth and influence. Mr. Selleck had visited them the previous day. Before the meeting closed Mr. Calanan rose for prayers, and said that he could not leave the house till he had borne the cross. His wife did the same. They were converted and afterward joined the Methodist Episcopal Church. From that evening the meeting went forward with great power. His brother, Henry Calanan, and his wife, and many other prominent people also, were converted and united with the Methodists. Since then the former Brother Calanan and his wife have died in the faith and gone home to heaven.

At the Conference of 1858 Mr. Selleck

was appointed to Durham Circuit, New York, a small field geographically, yet requiring preaching Sunday morning at Cornwallville, at Durham in the afternoon, and Oak Hill in the evening, and at Cooksburg on a week-day evening. The preaching at Oak Hill was in a large school-house, and during the winter resulted in a powerful revival. Seventy or more persons were converted to God. Rev. J. W. Smith rendered good service in this work of grace. The people were aroused to the necessity of building a Methodist Episcopal church. A subscription paper was circulated, a site secured, and all the money needed, except six hundred dollars, was pledged. Much of this work devolved on Mr. Selleck, and when the Conference of 1859 came, at which he was returned to Durham Charge, it found him "abun-

dant in labors." The building of the church at Oak Hill had been commenced, but was not completed. Such was the interest he took in it that he was present at the raising and offered prayer. After the main structure was up, the two front posts of the tower, seventy-five feet long, were framed together, and, perhaps, some forty feet from the foot of these posts was attached to each, what is called by builders a shear pole, some sixty feet long, by an iron bar run through the large end of the pole and the post; and to keep the pole snug to the post an ox chain was wound around and hooked. One of the chains had been put on the wrong way and tightened instead of loosened as the bent went up. When the bent had reached an angle of perhaps forty degrees, the chain bound so that the bent could go no

farther. The whole weight of the bent rested on these two poles. It was a fearful crisis. To let the bent come back was thought to be impossible without endangering many lives. There was an awful suspense for a few moments, when one of the builders, Stephen Osterhout, seized a sharp, narrow ax, and ran up the post to the binding-chain with the dexterity of a cat, and stood there and swung the ax, blow after blow, until he severed the cold iron links, which were more than half an inch thick. When Mr. Selleck saw that daring deed, he felt the cold shudders passing over him, as doubtless the others did also; but when the builder came down unharmed, such was the joy of the multitude at his almost miraculous escape from falling and death, and such their admiration of his coolness and skill, as well as daring,

that they cheered him, and made the air ring with shouts of praise. It was felt that a merciful Providence had intervened for their good. This crisis passed, the raising was completed, and the building went forward finely and was finished, and dedicated, free of debt, in the early fall. Mr. Selleck had stated to the trustees and building committee that he would, at the dedication, provide for the indebtedness or deficit in the subscription, which the official board thought could not be done, as every nerve had been strained, and the friends of the enterprise were either poor, or, at best, in common circumstances. But as politics were running high, he fixed the day for dedication just when it was the right time for the candidates for office and for their friends to show their colors. When the day came, the members of each

party vied with those of the other in subscribing liberally, and not only was the deficit of \$600 provided for, but enough was raised also to buy a bell for the church. Mr. Selleck's rule has been through life in building churches, as in personal matters, "Pay as you go." To this rule he has been enabled pretty generally to adhere. If all people would obey the apostle's injunction, "Owe no man any thing, but to love one another," how much better it would be for society. How much cheating, fraud, and suicide would be prevented ! The apostle also says, "The love of money is the root of all evil." Is not running in debt, without a probability of paying, a twin brother of the above ? The preacher is here reminded of an anecdote told by Brother John F. Crawford, of precious memory, illus-

trating the integrity of the old Holland Dutch residents along the Hudson, who did not need a note as a reminder of financial obligation :

“A Yankee with his family from the East moved into Ulster County and settled among the Dutch. He wished to buy a cow. By inquiring he found that an old Dutch gentleman in the neighborhood had one for sale. He went to him and asked him if he had a cow to dispose of.

“ ‘ Well, den, yes,’ said he.

“The Eastern man looked at the cow, liked her, learned the price, and said he had not the money then, but would pay for her at a certain time.

“ ‘ Dat will do,’ said the old man.

“ ‘ Have you paper, pen, and ink?’ the Yankee inquired.

“‘What you want of paper, pen, and ink?’ was the reply.

“‘To give you a note for the cow.’

“‘Ah! den you can’t have the cow,’ said he.

“If the Eastern man had driven off the cow on his verbal promise, all would have been satisfactory; but the old man did not believe that the Yankee was honest, if his verbal promise was not good, and so refused to let him have her.”

To resume the narrative, Rev. L. S. Weed preached the dedicatory sermon in the Oak Hill church, to the great satisfaction of the people. Revival meetings were also held in Cornwallville, Durham, and Cooksburg, in which souls were saved, and in the latter place among the converts was a Roman Catholic lady, who said she had the form of religion and

wanted the power. She joined the Methodist Episcopal Church and was faithful. The building of the church and the revival interest in the above-mentioned places rendered it necessary to have more preaching than one man could give the people, and Brother Stillman Goff, a local preacher, was employed most of the year on the charge.

At the Conference of 1860 Mr. Selleck was appointed to Coeyman's Hollow, New York. This charge included one church and several school-house appointments within its bounds as preaching places. In the fall of the year, on the land of Brother John Coonley, a grove-meeting was held, in which twenty or more persons were converted and joined the Church on probation.

The following year, 1861, when he was

re-appointed to Coeyman's Hollow, was marked by the breaking out of the civil war. The minds of the people were so agitated by it that but comparatively little religious impression could be made. Yet, while there was nothing remarkable in the way of revival, there were some additions to the Church on probation, and the two years, taken together, were prosperous.

At the Conference of 1862 Mr. Selleck was appointed to West Camp and Asbury, New York. The only church was in Asbury. Malden and Quarryville appointments were in school-houses, for which churches have since been substituted. The war spirit during this and the following two or three years was so dominant, that little was done in the way of saving souls. Several persons, however, were converted in Quarryville and joined

the Church. When at the Conference of 1863 he was returned to West Camp and Asbury, it was the thirtieth year of Mr. Selleck's itinerant labors. They had been arduous. Saving souls and glorifying God had been his absorbing purpose during the whole period. This constant strain upon his energies, without a single vacation or rest of any kind, had so far debilitated his nervous system, that he found it exceedingly difficult to apply himself effectively to his calling. It was almost impossible for him to endure the study necessary for the pulpit preparation which he felt he must have, if he should continue to hold an effective relation in the Conference. Therefore, after long and careful deliberation, mingled with much prayer, he had, reluctantly, come to the conclusion that he owed it as a duty, both to himself and

to his faithful wife, to take a rest in the way of a change of exercise. Thinking that some light employment, as gardening and horticulture, might be beneficial to him, he had bought about three acres of land on the Hudson, at West Camp, in the spring of 1863, and when re-appointed, was living on his little place within the bounds of his charge. When, therefore, the Conference of 1864 came, Mr. Selleck asked and obtained a superannuated relation. The failure of his appointed successor to occupy the charge left it open, and he, in connection with Brother Craw, a local preacher, was engaged by the presiding elder as a supply. While he was not entirely released as he expected, he was relieved of the care of the churches, and did but little preaching during the year. This change somewhat toned up his nerv-

ous system, and doubtless saved him from breaking down entirely. After this he accepted invitations to preach, and continued to average one sermon in two weeks down to the spring of 1876, when Asbury Church was left without a pastor, and he was again employed, and supplied the charge during the entire year; he held an extra meeting in which five souls made profession of saving grace, and four of them united with the Church.

Mr. Selleck, being now persuaded that his spiritual work in West Camp was about done, made up his mind to change his place of residence, but had not decided where to settle, and had not the remotest idea of going to Brooklyn to live. Providentially, it would seem, when he and his wife were, by invitation, spending the Thanksgiving Day of 1877 at their

daughter's, in New York city, they heard that the house, 170 St. James Place, Brooklyn, was for sale. Mr. Selleck went over, examined it, was quite pleased, and learning by inquiry that it was near the Summerfield Methodist Episcopal Church, and that the Rev. George F. Kettell, D.D., an old friend, was pastor of that church, he determined to secure it at once by an exchange of property. Successful in this, Mr. Selleck with his wife moved down and took possession the week before Christmas.

When attending service in Summerfield Church for the first time, he, unexpectedly, found that he was among friends of former days, who received him with open arms, and made him welcome in his new spiritual home. Dr. Kettell occasionally invited him to take his place in conduct-

ing a funeral service, and in his absence to lead his class and the prayer-meeting—to take charge of the subscriptions for “The Christian Advocate,” and to furnish Hymnals and whatever Methodist literature the people of the church wanted. This work, which was unsought, Mr. Selleck gladly accepted. It brought him into friendly relations with all the people, and soon made him acquainted with them. Brother Frank B. Beers, at that time a teacher of the Bible-class in the Sunday-school, asked him if he was willing to distribute tracts, and assist in the mission-work of the church. He replied that he was willing so far as he was able. Dr. C. N. Sims, who followed Dr. Kettell as pastor, having learned this, said that he wanted Brother Selleck to assist him in the church, and Brother C. W. Dunlap,

superintendent of the Sunday-school, insisted on his becoming a teacher in that department. The result was that Mr. Selleck, without seeking the positions, was elected teacher, Sunday-school missionary, tract distributor, and assistant of the pastor in his work. These positions he still retains.

CHAPTER X.

ACTIVITY—SERMONS PREACHED—PUNCTUALITY—
ECONOMY—HOME—FRIENDS IN SUMMERFIELD
CHURCH — GOLDEN WEDDING — EIGHTIETH
BIRTHDAY—LOVE FOR THE ITINERANCY—LIV-
ING IN THE PRESENT—HAPPY—THE FUTURE—
OLD AGE—END.

TO be active and useful to the measure
of his ability has ever been, and still
is, the desire of Mr. Selleck.

To live while he does live, and, like
the father of Methodism, “to cease at
once to work and live,” has been his
prayer.

At the date of this writing he has
preached six thousand six hundred and
sixty-one sermons, which, with his four
hundred and forty-three funeral sermons,

make a total of seven thousand one hundred and four. He still occasionally preaches and conducts funeral services. It is his custom to regularly attend the weekly prayer-meeting, and on Sunday to worship morning and evening in the Summerfield Church, and in the afternoon to be in the Sunday-school, ready to take the place of any absent teacher or otherwise assist in the exercises. Whatever may be the weather, or walking, or small attendance, pastor and people, superintendent and children, have learned to look for Father Selleck in his usual place. Punctuality, in fact, has always been characteristic of him. It is somewhat remarkable that, so far as he recollects, he has not, during his ministry of over fifty years, failed a single time to keep an appointment to preach or hold a religious meet-

ing, and has never remained in the house a whole day in his life on account of sickness.

Another characteristic has been the practice of economy. When he was in the effective ranks the largest salary he ever received was four hundred dollars per annum. Generally it was considerably below this, and at one time was only two hundred and fifty dollars. On this varying allowance, which seems a mere pittance as compared with the average salary of the modern preacher, he not only supported his family, but kept a horse on every charge but one, and with the little help of their own earnings, gave his son a collegiate education and his two daughters the advantage of the seminary. Yet he never negotiated for an appointment, never stipulated for a salary, and never

even asked that his salary be raised above what the Estimating Committee reported to the Quarterly Conference. "He was never a penny in debt when he left a charge, and was never obliged to beg his living from the people, but by wise economy and the blessing of God, always managed to live well on the salary that was paid to him." Equally careful was he to leave no needless incumbrance on the churches he was instrumental in building. Not one did he have dedicated subject to a debt for which no provision was made.

The economy of former years rewards Mr. Selleck now with a pleasant home near his many friends in Summerfield Church. To them he feels that he owes very much. They are making a paradise for his old age. With delicate consider-

ation for his feelings, they give him just the work to do for the Master that is best suited to his years and circumstances. They insist on compensating him for his services, surprise him with their generous gifts, listen reverently to his counsels and exhortations, take him into their confidence, invite him and his wife to their homes and social entertainments, and bestow those many tender and nameless attentions which make the superannuated preacher and his faithful companion feel that they have not outlived their usefulness, but have the divine luxury of knowing that they are a blessing to others.

When, a few years ago, the fiftieth anniversary of their marriage had passed without a formal celebration, the pastor and people of Summerfield Church quietly took the matter in hand and completely

surprised the couple by a golden wedding given to them in the church parlors, filled with their friends, at which the Rev. W. L. Phillips presented, with most fitting remarks, a purse of \$200 in gold to Father Selleck and \$50 in gold to Mother Selleck.

Again, on the fourth of January, 1886, when Mr. Selleck's children and grandchildren celebrated his eightieth birthday at his residence by appropriate gifts, and by ode and poem composed for the occasion, the officers and teachers of Summerfield Sunday-school beautifully crowned the happiness of the day by giving him a reception in the evening in the Sunday-school room. His entire family had the pleasure of being present with the good people who gathered to do him honor. The Rev. I. J. Lansing, in behalf of many friends, made an appropriate address, pre-

senting Father Selleck with a purse of \$100 and his wife with \$50. The social time that followed was a feast to the affections. Well may the veteran, who is permitted, after the toils and trials of the itinerancy, to spend the evening of his life in such society, devoutly thank God for his goodness to him, and say, with the psalmist, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel." Had "the lines fallen to him in a different way," Father Selleck's love for the itinerancy would not have been lessened. He has often been heard to say, "I think the itinerancy the best system for maintaining an efficient Gospel ministry that was ever formed. If I were

young I would rejoice to enter its ranks again, and glory in traveling over the hills and through the valleys to preach the Gospel." A thorough Methodist in doctrine and usage, he is deeply interested in every thing that concerns the advancement of his Church, and yet he is so catholic in his views that he rejoices in the prosperity of all evangelical denominations.

It must not be forgotten that while Father Selleck reveres what is good in the past, he loves to understand the needs and obligations of the present. To keep abreast with the times in all that is good in our advancing civilization makes him eager to read the literature of the Church, and to post himself on the current events of the world. It is because he lives in the present and for the future, instead of lingering in the past and mourning over

its ruined idols and hopes, that he finds every day brighter than the one before it, and an antedate of heaven. With the fires of immortality daily kindled in his heart by God's own hand, and with the cheerfulness of a present heaven in his face, he is happy, and delights to make others so when he meets them in the walks of life. Nor is he so anxious about *when* or *how* the end shall come, as he is to be found in the path of duty. The God who inspired his ancient servant to write, "The hoary head is a crown of glory, if it be found in the way of righteousness," will take care that as Father Selleck grows older in form he shall grow younger in spirit, and that as the landscape puts off the silvery frost-crown of winter to put on the crown of living green and beauty in the spring, so he shall ex-

change the silvery locks that grace old age for the crown of life that adorns the brow of the glorified saint. Even now, amid growing weaknesses of body, God's aged saints feel the flush and flutter of a young life in their souls, like a ripple of light from the heavenly hills, telling them that spring is near, and that the Lord is making loose their fastenings to earth and getting them ready for the coronation. In this glorious hope Father Selleck lives, thankful to God that he and his faithful wife, so long spared to each other, do not have to wait in helplessness, in dependence, or in the painful consciousness that their day of activity is closed and all its aspirations hushed in the growing shadows of the evening.

On the other hand, it is their privilege thus far, while living quite on the borders

of heaven, to be still busy on earth ; while belonging to the household of God above, to be still keeping house below, while citizens elect of the New Jerusalem, to be interested still as citizens of goodly Brooklyn ; while anticipating the happiness of the eternal day, to still find a new joy in each earthly day ; and while looking forward to the fellowship of the Church triumphant, which is “without fault before the throne of God,” to be still bearing arms in the ranks of the Church militant.

Father Selleck, now an octogenarian, is thankful for his pleasant associations and surroundings, as well as the grace of God which has thus far been his. While he has outlived most of those who began life with him, and is dwelling in the midst of a new generation, he does not feel lonely, but is

happy in the good society he has. Praying that his former friends and co-workers who may be still living on earth, and all who shall read this imperfect sketch of his itinerant life, may be found among the saved and glorified when the Lord comes to make up his jewels—Father Selleck closes with the doxology, “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

The following original Lines were composed and read at the Celebration of Rev. Alonzo F. Selleck's Eightieth Birthday, January 4, 1886.

"The days of our years are threescore years and ten; and by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."—PSA. xc, 10.

THUS, with authority, the Bible speaks to all,
 As consequences following the fact of Adam's fall,
 And shown by observation and many recorded facts,
 To coincide with human life and its ever-changing acts
 And to this Scripture law we all shall likely bow,
 If many years be given us, though young and happy now

But to this general rule a few exceptions come
 In here and there a life, or greatly favored home,
 Where Death's delay, and unabated strength,
 Confer both years and happiness for greater length
 Than here to man appointed—as life's accepted bound
 Which wondrous few attain, and fewer pass beyond.

Of exceptions an example is in our presence now,
 And so we celebrate this day, and have together come
 To own God's gracious care, in guarding eighty years
 His servant from an early death and late tormenting fears
 And *wish* him many more returns of January fourth,
 With every blessing still his own to be enjoyed on earth

The Bible also says, "The hoary head is a crown of glory,
If found in righteous paths," to tell the old, old story,
"That honor to our parents gives us long life in the land,"
While "the wicked shall live less than half of their span;"
It points to "Wisdom's right hand filled with length of
days,"

And declares "God forsakes not in the time of old age.'

So our life, divinely given, may be guarded and sustained,
For worthy ends bestowed, for highest good maintained,
Be freighted with such possibilities, hopes, and joys,
That, rightly spent, 'tis ever sweet and never cloy,
But glides along, with seeming shortening years,
To life immortal beyond this vale of tears.

And since long life, with *good* or GRACE, is a reward
divine,

It is right that we should pray, "May old age be mine;
Free, if God wills it, from labor and sorrow,
From felt want to-day and fears of the morrow;
But if burdened with ills and straitened away,
That grace shall be given according to our day."

Our father before us, who is eighty to-night,
Has been greatly blessed while upholding the right;
Years have borne lightly, infirmities been few,
While fourscore times he has started anew
On his yearly race, and still, full of life,
He again goes forth with his ambitious wife.

Fifty-eight years they have journeyed together,
Under some clouds, but mostly fair weather;
And now, as their lives are declining apace,
We are all very glad that their anchoring place
Has been found in this city and near a church,
Where such kindness is shown and respect for their
worth.

Thirty years of this time they gave to Christ's cause,
And cheerfully kept Methodist itinerant laws;
Never knowing where or to whom they would go
Until read out by the Bishop for "So and So."
For our modern negotiation, pre-arrangement, and call,
Were not then in force—scarcely heard of at all.

Their union was blessed with children three,
And they all matured on the family tree;
Faithful home training was given to each,
And the best school advantages found within reach;
While to one a collegiate course was given,
Who now preaches Christ and points men to heaven.

To provide for these five and meet all expenses
Of company, horse-keep, schooling, and sickness,
With things averaging in price as high as to-day,
On a hundred ninety, to four hundred dollars yearly, as
pay,
Is a problem so hard, we must own ourselves set;
But *they* always managed to leave without debt.

Their first and great question was, "What is the field?"
And then incidentally, "What will it yield?"
And if we would prosper, and not be accursed,
This *old* order must stand and not be reversed,
Which covets success in the winning of souls
To all else the world offers between its two poles.

So indifferent to pay were itinerants then,
Lest the people should say they sought theirs, not them,
That sometimes they suffered want and privation;
But none who were faithful died of starvation;
And the Lamb's book of life will alone ever tell
How many they turned from the broad way and hell.

When not so engaged there was plenty to do
In building new churches and parsonages, too;
In paying old debts and founding new schools,
That we might be furnished with keener-edged tools,
And enter their labors so prepared to our hand
That *we* should preach Christ throughout every land.

That the Church has advanced there can be no doubt;
New fields have been won within and without;
But proportioned success is not to-day ours,
Whether reckoned by numbers or available powers;
And we shall do well to quicken our pace,
Lest God move our candlestick out of its place.

What *we* lack to-day is the old-time power,
Which drew men to church, as to a strong tower,

For pardon and joy, and a complete equipment
To begin a new life, and make the glad statement
How Christ had saved them, and now waited to bless
Every soul with salvation and remove its distress.

In the church this was heard, prayer-meeting, and class,
Where experiences given covered present and past,
And the transforming power was so clearly seen
That the multitudes asked, "What does it all mean?"
And then they would seek it, when, to their delight,
Joy unspeakable came, and songs in the night.

Man's need is the same, and his danger so great,
That both should be sounded early and late;
The Spirit's anointing will give the word power,
Making it sharper than a two-edged sword.
Then Christian experience will silence all doubt,
And cause earth and heaven together to shout.

The good news will spread in waysides and homes,
For it's like unto fire shut up in the bones;
Every chance to proclaim it will be sought and im-
proved,
And as it's related all hearts will be moved,
Because God so loves us and Christ condescends
To garnish our hearts and here dwell with men.

Then as heaven is painted, all radiant and fair,
Strong desires will be kindled in all to be there;

Heart-searching questions will press upon some,
While others seek grace their whole course to run.
And if the Church of to-day is to cover all lands
She must take from the willows *these old harps in her*
hands.

Eighty years in one life, how much it embraces
Of change in the world and waking of races !
America, an infant, now grown to a giant ;
Railroads unheard of, and now so reliant ;
Steam-ships, that sail regardless of weather,
And telegraphs, bringing earth's ends together.

In the last eighty years, to any clear sighted,
What progress is seen, what wrongs have been righted ;
And the end is not yet, for Science and Faith
Will firmly join hands, and so hasten to make
The knowledge of God cover earth as complete
As the face of the waters now covers the deep.

If left to our choice, it nowhere appears
It were better to live than the last eighty years ;
While no better land than the land of our birth
Could by us be named on the face of the earth ;
And to gain by exchanging this land of the free,
We *must* enter heaven, our Saviour to see.

Leaving you to supply what more should be said
Under this pleasing and suggestive head,

I shall next seek to make God's goodness our teacher
By calling your minds to a special feature
Of this family's history, so singularly rare,
That we cannot do less than refer to it here.

This family tree, from its parent roots,
Doubled by marriage, made six as first-fruits;
Then followed grandchildren, now numbering nine,
And of great-grandchildren four are born to this time
Showing four generations, with twenty-one as their su
From which, in all these years, *Death has never claimed o*

And so our sire, through all his life,
Now covering eighty years,
Has never stood by wife or direct descendant
To drop his parting tears.
But this reprieve, so graciously extended,
Is not exemption from the fatal blow,
Which soon will fall; but where or when,
We none of us yet know.

But it matters little what the time or order
In which Death's summons come,
If, as summoned, each is ready
For a better life and home,
In a house not made with hands,
In the city built above,
With eternity for our years,
And our portion joy and love.

The following Ode was also composed for the same occasion, and sung by his grandchildren.

Tune—"THE SWORD OF BUNKER HILL."

OUR sire has lived full eighty years,

With eyes yet scarcely dim,

And to his home he now invites

His children all to him.

"Rejoice with me," the veteran said,

"That God has been so kind;

And let us pray that still we may

Live happy a long time."

Now we are come, our father's face

Lights up with joyous gleam;

And as he welcomes each to-day

Life's crowning joy is seen;

And to us all he here bequeaths

Long years to honor given,

And shows us all, both great and small,

The way to peace and heaven.

Together now we all do bow,

To own God's favor shown

To our dear sire these eighty years

And all he called his own;

And pray that when, at close of day,
 His sun shall then go down,
 He may by death escape from death
 And win a glorious crown.

And when we meet no more, to greet
 Each other here below,
 To a re-union in the skies
 May we at last all go;
 Where, joined in heart, we ne'er shall part,
 But life immortal share;
 And be at rest with all the blest,
 Forever happy there.

